

CHURCH EXTENSION NUMBER

VOL XX

THE

NO 35

CHRISTIAN CENTURY



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Volume XX

CHICAGO, ILL., AUGUST 27, 1903

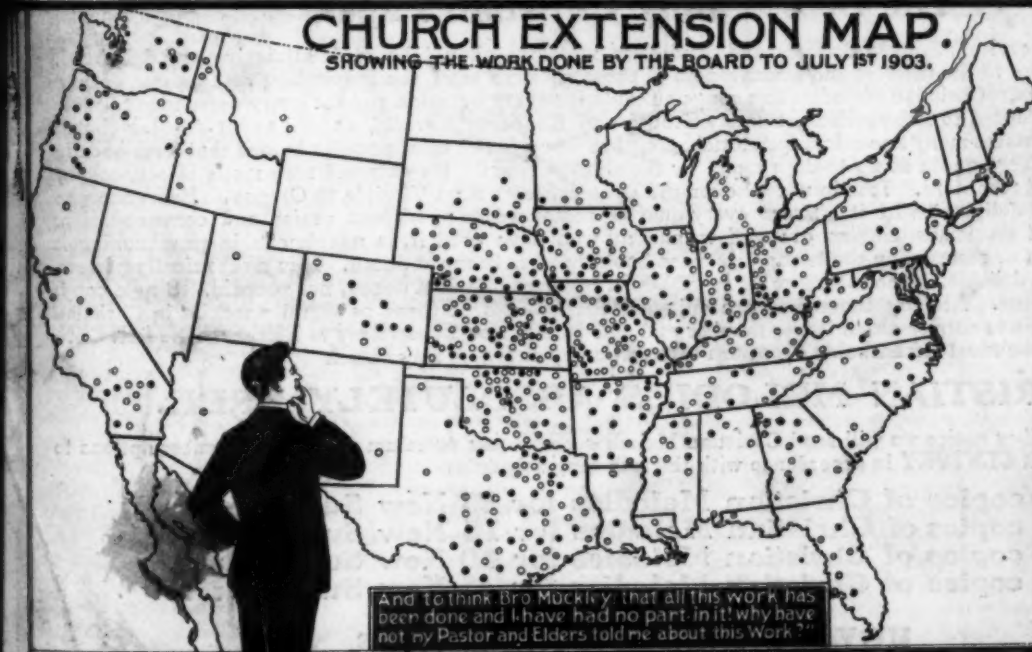
Number 35

ANNUAL OFFERING, SUNDAY, SEPTEMBER 6th

716 CHURCHES HAVE BEEN BUILT BY THIS BOARD, SHOWN
BY THE CIRCLES AND BLACK SPOTS.
CIRCLES INDICATE LOANS MADE RECENTLY, BLACK SPOTS, 290 IN NUMBER, INDICATE LOANS RETURNED IN FULL.

CHURCH EXTENSION MAP.

SHOWING THE WORK DONE BY THE BOARD TO JULY 1ST 1903.



And to think Bro Muckley that all this work has been done and I have had no part in it! why have not my Pastor and Elders told me about this Work?

During a recent visit of the Corresponding Secretary of Church Extension to one of our churches of average ability, a bright young business man was seen, at the close of the service, intently studying the Church Extension map. When approached by Brother Muckley he made the expression at the bottom of the map. When the pastor was asked why the church had not taken the offering, he replied: "I just haven't presented it." There are hundreds of churches and thousands of people who would give if the preachers will lovingly urge the offering. May we not hope that the 1500 churches that regularly give to Home and Foreign Missions, but have never given to Church Extension, will gladly fall into line this coming September?

Our Great Combinaton Offer Renewed

A UNION OF POWERFUL CHRISTIAN AGENCIES.

Christian Melodies and THE CHRISTIAN CENTURY.

A Christian Paper in Each Home.

Plenty of Song Books in the Church.

TWO of the most potent agencies affecting the condition and work of a church, in addition to the personal work and influence of the pastor, are religious papers in the home and inspiring song services in the congregation. The religious paper is the pastor's ablest assistant. A good Christian paper in the home relieves the pastor of more than half his burden. Every wide-awake pastor recognizes the value of religious papers and gladly aids every effort to place them in the homes of the congregation for which he ministers.

No paper in the brotherhood has made such progress and come into prominence and favor so rapidly as has **THE CHRISTIAN CENTURY**. It is wide-awake, newsy, up-to-date, and its serial stories alone are worth many times the price of the paper. It is the peer of any paper among us, and is recognized by many as

The Best Family Christian Paper.

Church services, Sunday Schools and Endeavor meetings should be made attractive and delightful. Nothing adds more to the interest and effectiveness of these services than the inspiration and power of new soul-stirring songs. Christian Melodies has songs suitable for every occasion and for every department. It is especially well adapted to Evangelistic, Sunday School and Endeavor services, as well as for regular church purposes. It contains many fine solos, quartettes, etc.; has many of the most popular hymns that have been in use, besides the large quota of up-to-date songs by the ablest writers. Its extraordinary merit is attested by its unprecedented reception. It is in use all over the United States from Virginia to Oregon. Everyone who uses the book is delighted with it. From every quarter comes words of highest praise and commendation. The testimony of musicians, singing evangelists, and all who have used it, is unanimous in pronouncing it without exception or reservation the best all purpose book that has been produced. It is mechanically perfect, neat, artistic and durable. The selling price is \$20.00 a hundred. \$2.50 a dozen, not prepaid. Single copy, post-paid, 25 cents. Already thousands are enjoying the benefits of these powerful agencies in Christian work, and we hope to supply a still larger number and add **10,000 new subscribers to THE CHRISTIAN CENTURY** through our most Remarkable Premium offer, whereby churches may obtain

CHRISTIAN MELODIES ABSOLUTELY FREE.

Until further notice we will send Christian Melodies **FREE** as a premium with clubs of subscriptions to **THE CHRISTIAN CENTURY** in accordance with the following schedule:

- 100 copies of Christian Melodies for 25 New Subscribers.
- 50 copies of Christian Melodies for 15 New Subscribers.
- 30 copies of Christian Melodies for 10 New Subscribers.
- 15 copies of Christian Melodies for 5 New Subscribers.

HOW TO INCLUDE RENEWALS.

The above offer is for **NEW SUBSCRIBERS ONLY**. So many appeals have been made to allow renewals to count in the club, we have decided to include old subscribers upon the following conditions: **All Arrearages must be paid and one year in advance, and for every Renewal Subscriber included 25 cents must be added.** This makes three song books free for each old subscriber, and four song books free for each new subscriber when 100 books are ordered.

This is by far the greatest offer ever made by any of our publishing houses and enterprising churches will not be slow in taking advantage of this rare opportunity to supply their membership with such a high grade, helpful and inspiring paper as **THE CHRISTIAN CENTURY** and at the same time equip themselves with such a delightful new song book as Christian Melodies. Those interested should notify us at once, and send 25 cents for a sample copy of the song book. Papers for distribution will be sent free to those working for clubs.

THE CHRISTIAN CENTURY CO. 358 DEARBORN ST. CHICAGO.

The Christian Century


Volume XX

CHICAGO, ILL., AUGUST 27, 1903

Number 35

EDITORIAL

A DEMONSTRATED SUCCESS AND A DEMONSTRATED NEED.

 OUR Church Extension work has passed the experimental stage. There are many causes to which we are slow to give, because we are not sure of their worthiness. Or, we may not be sure that they are practical. In this age men are asking of everything its practical worth. We may not say this utilitarian spirit is altogether right, but while it is in the atmosphere we must meet it in the spirit of the practical preacher of New Testament times, who charged us to "prove all things and hold fast that which is good."


Before our Church Extension work was made a separate organization in 1888 and the plan of loaning money at 4 per cent, to help house our homeless missions and have it return in five years to go out again to do a similar work, became the policy of the brotherhood, there were many doubting Thomases who asked, "Will the plan work? Will the missions return the money or will they keep it on the basis of 'we are poor, and, anyhow, this money belongs to the brotherhood, and we are just as worthy to use it as any other mission'?" There is but one answer to doubters upon that point, and that is that over 285 congregations have paid out on their loans and nearly \$293,000 have been paid back to the Board of Church Extension to go out again and build churches. Over \$53,000 have been paid in loans and interest for the first ten months of this year. The board has not been compelled to threaten mortgage foreclosure in order to get this money returned. When a note is due on a loan which the board has made to help a congregation complete its church building, the congregation is urged by the board to return the money promptly that it may go out to help house another homeless congregation that was compelled to wait while this one was aided. The board explains that the money does not belong to a mission church after the note is due. It belongs to the waiting, homeless church. While the board takes first mortgage security to make the loan absolutely safe, in order to get it returned promptly to the conscience of the mission an appeal is made. The Christian character of the borrowing church is a kind of security which is back of the first mortgage, and assures the prompt return of the money. What a credit to our borrowing missions!

The need of a Church Extension fund has been demonstrated. When the work was inaugurated it was thought by some of our wise men that a loan fund of \$100,000 for Church Extension purposes would be sufficient for the growth of our brotherhood. But when that mark had been reached, our work had so expanded and our new organizations had so increased that the board was compelled in 1897 to ask for a "quarter of a million by the close of the century." The mark was passed at the time of our national convention in Kansas City during October, 1900, three months ahead of time. Then the new cry went up. It was, "A half million by 1905," and at the Omaha convention last October the memorial on missions asked for "a million by 1909." On August 1st, 1903, there was over \$370,000 in the fund loaned out to over 400 mission churches. Seven hundred and sixteen churches had been built to Aug. 1st, since October, 1888. The growth of our plea has created this need. The general convention created this

fund to answer this need. The convention has set the pace by which we are to answer this need. It is not too fast for a great brotherhood like ours to go. We can reach the \$500,000 by 1905, but to do it we must raise \$30,000 in the September offering and reach \$400,000 by September 30th. There is no income now from five-year pledges. The board depends wholly upon the annual offering and upon such personal gifts and annuity money as it can secure.

Last year there was a fifty per cent increase, making over 1,100 contributing churches. This year a similar increase would make over 1,600 contributing churches. There ought to be 3,000 contributing churches, which means that every church contributing to home and foreign work should give to Church Extension for help to make bases of supply. Let it be remembered that the board can answer but one-third of the worthy appeals. This, alone, should rouse us to a full sense of our duty in the forthcoming September offering. Church Extension is a demonstrated success and its needs are demonstrated. There is, therefore, now, no excuse for any church refusing or neglecting to give to Church Extension in September, 1903.

A DEFINITE DUTY.

 OUR churches owe a definite duty to our prosperous young business men who can be found in every congregation. Our illustration on the cover page of THE CHRISTIAN CENTURY is a case in point. During a recent visit of the corresponding secretary of church extension to one of our churches of average ability that had never taken the offering for church extension because it had never had that plea presented to it, a thrifty young business man was seen standing, intently studying the Church Extension map, which had been hanging before the congregation during Brother Muckley's address, and as Brother Muckley approached him to shake hands, he made the following expression: "And to think of it, that all of this work has been done and I have had no part of it! Why have not my pastor and elders told me about it?"

He further remarked: "Here are nearly 700 churches that have been built and I have been given no chance to help." The man spoke with a genuine regret. He was keenly disappointed. He felt that he had lost nearly 700 opportunities where his money might have been helping to house his homeless brethren. He had given very liberally in the offering that morning and earnestly stated that he expected to give in future years as God prospered him.

After the services the pastor was asked concerning this young man, and he stated that he was the best young business man of that city of nearly 15,000 inhabitants. This is such a striking case that we are commenting upon it very seriously in this impression of our paper. There are thousands of intelligent and liberal people in our more than four thousand missionary churches who will gladly give to Church Extension if the opportunity is presented to them in the forthcoming September offering. Who but the pastors of our churches will be to blame, unless it be the elders also, if these people have not an opportunity to give? Like this young man, they only want the opportunity.

Think of the thousands and thousands of dollars that have been lost to our Church Extension cause for the same reason as in the case above. When Brother Muckley asked this pastor why Church Extension had not been presented to this congregation, the pastor replied: "I have been regularly presenting state work, foreign and home missions, but we just haven't got to Church Extension yet." When, in the name of all that is reasonable and just, will our churches that believe in co-operative work, in missionary

enterprises, "get to Church Extension work"? What excuse can possibly be given for refusing to co-operate in this most practical, commendable and far-reaching business enterprise? We are now organizing about 300 new churches a year, half of which apply to the Church Extension board for aid. The board is helping churches to build as fast as we place the money in their hands and as fast as money is returning on loans which are being paid back by the mission churches which have been helped in former years. If we do not house these churches as fast as they are being organized, it is a waste of money to organize them. The board is only helping such as cannot possibly borrow money elsewhere. The loans are made on easy terms. They do not impoverish the mission church by giving them the money. The mission church is taught the good lesson of self-helpfulness and is trained in working power by returning the loan.

The preachers and churches who read this may not have ordered supplies of collection envelopes and literature, but you can take the collection without either of these. Better than all literature and collection envelopes is a live, warm-hearted sermon and personal appeal from the pastor to his congregation. Let such appeal be made the first Sunday in September by every preacher who reads this, and let the offering be taken immediately, allowing subscriptions to be paid within a week or ten days, and the result will be the best offering in the history of the great work of Church Extension. Brother Preacher, give the young business men in your congregation an opportunity to learn definitely what a noble and far-reaching work the Church Extension is doing. Give them this opportunity on Sunday, Sept. 6th.

THE PROTESTANT ATTITUDE TOWARDS ROME.

THE relations between the Church of Rome and the various Protestant bodies is likely to come up for consideration at a time like the present, when Roman politics have so prominently occupied the attention of the world as during the past few weeks. The election of the pope concerns Christendom in its entirety, because the program of a body of Christian people so numerous and influential as the Roman Catholic Church must affect in no small degree the work of the entire church.

It may be said without reserve that the personnel of Roman Catholic leadership has vastly improved in recent centuries and that never again is the world likely to be confronted with the spectacle of immorality and corruption incarnate in the person of the pope as in the early days of the reformation movement. The fact that a Borgia could sit in the seat of papal power is an amazing fact to one possessed of the instincts of our modern Christianity; but it must be recognized that the movement of reform has not come wholly from without. Protestantism in its emphatic opposition to the arrogance and corruption of the Church of Rome wrought mightily for the purifying of that older organization. But the influences which placed a Caraffa or a Medici in the place where Borgia had sat were within the Church of Rome itself. If there was a reformation outside of Romanism, there was a counter reformation within. Luther and his fellow-workers were not more active in purifying the church than Loyola and the great organization which he founded, whose earliest purposes and achievements were noteworthy as reforms, whatever may have been the subsequent history of the Jesuits. In the person of a Pecci or a Sarto the Roman Church seems to have come back once more to the personal ideals of the early Leos and Gregoryses, and for this all Christendom may well be profoundly thankful.

There are two attitudes toward Rome on the part of Protestants, either one of which is mistaken and unfortunate. The one is the attitude of mild indifferentism and easy tolerance. One may look upon the splendid benevolences of Romanism, its widespread charities, the devotion of life which it inculcates in hosts of its people, its daily

ministrations to the poor and unfortunate, its paternal care of its people in its eager search for opportunities to get them employment, and may find in these facts a potent argument in favor of Romanism and the justification for a total ignoring of the more significant elements in its history and polity. This attitude of mild and easy-going toleration is inexcusable.

On the other hand, there is an equally one-sided view which sees only the defects and sins of Romanism and gives to them the most sinister interpretation. The claims of temporal power made by some of the popes, the far-reaching policy of the Vatican, the unscrupulous character of many of the methods used to forward the interests of the propaganda, the opposition of Romanism to the public school system and to many other fundamental elements of our democratic age, to say nothing of the character of many of the clergy themselves, constitute a body of facts which is given the most sinister and menacing significance. To such people the papacy is nothing less than the "little horn" of the book of Daniel and the "man of sin" of Paul's epistles. No denunciation of Romanism is ever too stinging and caustic to suit them. Every fact of the past or present that can be used as an argument against the Roman Catholic Church is eagerly seized upon.

We believe that both of these attitudes of mind are mistaken and indefensible, and both rob sincere and earnest Protestants of the very power to make effective protest and headway against the real dangers of Romanism. We believe that the forces which will ultimately overthrow the fabric of Rome are those which lie in the very spirit of our democratic age, in the reawakening of interest in the study of the Word of God and in the unification of Protestantism. The Christian people who are apprehensive of the power of Rome do well to remember that the most effective means of meeting the emergency will lie in the direction of such strengthening of Protestantism forces and such a unifying of Christian activity as shall render the representatives of apostolic Christianity competent to solve the problem which the present situation presents. One need yield no point of protest against the policy and methods of Romanism in order to see that Protestantism is very far as yet from the position where it is able to care for the masses of men and women who would be left churchless and religionless without the present activities of the Church of Rome. No weaker protest against the real dangers of Romanism is needed, but more activity in strengthening the Church of Christ for its services in ministering to all.

The question sometimes arises, What should be the attitude of Protestants toward Roman Catholics as individuals and toward the pope himself. The report of a prayer recently offered in the public service of the University of Chicago by one of our ministers, in which reference was made to the pope, gives point to the inquiry. We need not pause to point out the errors into which the daily press fell, as is so frequently the case in reporting matters of the kind, such as the reference to a "branch of the Christian church." That no such expression was used scarcely needs to be urged. It is rather the fact that a man of undoubted piety and consecration of life, who occupied the most conspicuous place in the Roman Catholic ranks, was referred to in the prayer as any other distinguished Christian man whose life had been marked by qualities of significant value in Christian character might have been referred to, and that this reference should occasion remark and criticism in any quarter. A thankful reference to the life of Joseph Parker, Hugh Price Hughes, Canon Farrar or any other distinguished Christian, with emphasis upon those qualities of mind and heart for which the entire church has reason to be thankful, would have given rise to no comment. It is rather the feeling of animosity against Romanism that has caused some people to comment adversely upon this incident, though the prayer itself in no smallest way gave evidence.

(Continued on opposite page.)

Basic Truths of the Christian Faith

Professor
Herbert
L. Willett

The Death of Christ.

IT is a significant fact that however much the four gospels vary in the routes by which they approach their common goal, they all find that goal in the pathetic yet glorious narrative of the passion of Jesus. No one can read any of those recitals of the life of Christ without feeling himself all the time drawing near to that most significant event in history. The death, burial and resurrection of Jesus are the outstanding facts of the Christian religion. The earlier disciples led up to them in their narrative of the Lord. Paul started with them in his preaching of the Christ. The arrest, trial, mocking and crucifixion of Jesus make a black page in human annals, but they hold the secret of that divine transaction in virtue of which life has come into the world. For, if black Friday finds its place in the calendar of the Christian year, no less is it followed by the brightness of the Easter morning.

The consideration of the death of Christ brings one to a spot where he ought to hear the divine word, "Put off thy shoes from off thy feet." For no explanation of this sublime fact is sufficient to include all its elements. It is best to approach the death of Christ from the negative side at first, by removing some of the explanations which are least satisfactory. First, it is clear that Jesus' death was not merely that of a martyr. Such a death Joan of Arc suffered. It was in the fiery chariot of martyrdom that Savonarola and John Huss went up, like Elijah, to heaven. Stephen died a martyr's death outside the gates of Jerusalem, and such a death has been suffered by hosts of those who have walked with cheerfulness in the footsteps of the Christ. But he was not merely a martyr. These others died to vindicate by their sufferings that faith which he founded. All the value of martyrdom lay in his death, but much more than this. A martyr might die for a false or pernicious doctrine, holding it to be true. Jesus died that men might have life and have it abundantly.

Nor was the death of Christ an act of vengeance on the part of God. No infliction of punishment upon an innocent life could ever satisfy the claims of human, much less divine, justice. The attitude of God as revealed in the New Testament is not that of an angry judge meting out vengeance, but of a loving father expressing his affection; and the cross of Christ was the sublimest exhibition of the divine love. Nor again could it be said that in the divine nature there was a cleavage which set the Son over against the Father, as offering himself to appease the Father's wrath. Such dualism could only prevail in a government less unified and divine than that which rules the universe. Nor again can it be said that the death of Christ was an act of such tremendous effectiveness that it at once relieves human life from all responsibility of attitude or conduct, and insures the salvation of all. No such teaching finds expression in the Holy Scriptures.

Nor must it be supposed that the death of Christ alone is the effective act of his career. The cross has been made a solitary figure in some types of Christian teaching, so that the life of Christ commonly loses its significance. The life and death of Jesus are inseparably connected; neither is complete alone. His life needed to issue in death, not only that the Messianic hopes might be fulfilled, but that his life might become effective in humanity. Jesus expressed this great truth when he said, "Except a grain of wheat fall into the earth and die it abides alone." It is easy to see that Jesus might have followed a career of wonderful popularity and success, attracting to himself multitudes not only of his own people, but of other nations, and have accomplished such a revolution, political and moral, as the Jews were eagerly awaiting. But such a work could only have been done at the expense of his true mission. He had to abide among his own people and die the appointed death in order that his life should reveal itself at its true sacrificial value. More than this, the death of Jesus needed the setting of his life. The roots of the atonement run far

down into the soil of his teachings and character. The two facts are inseparable in all Christian teaching.

What may we then say was the value of the death of Jesus? Without attempting to define the fact of the atonement, but only to point out some of its significance, we may say with confidence that the death of Christ forever branded with infamy those sins that brought him to the cross. The avarice and treachery of Judas, the envy and jealousy of the priests, the servility and compliance of Pilate, are revealed in all their hatefulness by that result which they brought to pass; and never since that moment have such sins failed to appear in the revealing light of that terrible price which they cost on Calvary. Sins which seem small and neglectible reveal themselves as hideous when they are shown in the light of their relation to him whose life was perfect holiness and sacrifice.

Again, the death of Christ revealed the suffering life of God. Only a father who yearned with tender and infinite compassion for his wandering children could show this supreme passion of love in such unexampled devotion. The death of Christ shows God in the very act of suffering as only infinite love could suffer. In it God becomes a Shepherd searching for his lost sheep, the Father waiting at the gateway for his forgetful child. He knows all the perils of the way and exhausts all means to bring back the erring. Commenting on this shepherd love of God, and his own oneness with the Father, Jesus said, "I lay down my life for the sheep."

More than this, the death of Christ is God's method of satisfying his own loving heart in that most costly effort to reclaim the human soul. The restoration of a man to his true self and to the divine ideal is a work of such joy to the divine life that our Saviour tells us that the angels themselves make it a matter of thanksgiving. This is the divine method of self-propitiation. In the act of getting human life into adjustment with himself, God satisfies his nature, as the father in the restoration of his child.

Still, again, the death of Jesus is the vindication of the righteousness of the divine government. God's suffering sacrifice in the person of Christ is the amplest proof of the invincible character of moral law. This law is no cold statute, which demands obedience or death. It is the very heart of God expressing itself in the supreme demand that order shall prevail throughout the universe. That divine family from which every family in heaven and earth is named, exhibits in the sacrificial death of Jesus such an impressive regard for righteousness that never again can men regard transgression as of small moment. God has shown us the sublime spectacle of absolute conformity to the demands of that holiness which is his nature, and the Ruler of the Universe stands revealed in the Father of our Lord Jesus Christ.

THE PROTESTANT ATTITUDE TOWARD ROME.

(Continued from page 977.)

dence of recognizing the claims or pretensions of the papal church.

* * *

This incident and others of similar character show that Protestantism needs to examine its attitude toward the Roman Church and to beware of either extreme, of easy tolerance on the one side or of blind and bigoted hatred on the other. The method of intelligent and effective opposition to the false claims of Rome, which at the same time recognizes those elements which are both commendable and imitable on the part of Protestantism, is the only wise method for Christian people to adopt.

The world has no word of cheer, no helping hand, no lotion for the broken heart, no soothing for the one who in a moment's weakness has fallen from his ideals; but to the troubled penitent the sympathetic Saviour says: "Thy sins are forgiven," "I will give thee rest."

CONTRIBUTED

THE LESSON.

God gave me a lesson one day,
In letters of red;
"It is Vengeance," I said;
But God answered me, "Nay;
Look again at the text." I looked long
And asked him to guide;
"It is Justice," I cried;
But he said, "Thou art wrong."
Then I looked at the Cross-Tree above,
The letters of red,
And humbly I said,
"The lesson is Love."

Cleveland, Ohio. JESSIE BROWN POUNDS.

CHURCH EXTENSION.

J. R. SHIE.

EXPANSION—progress—possession of possibilities, this is the loftiest word of the world; this is the Christ word, the incarnate word of all wisdom; this is the logos of life. Church extension, church enlargement, is the word and way of God—the thing of light to lead unto the perfect day; the star, yea, the morning star, to draw our wagons up the shining hills of heavens. Shall we walk therein; shall we work therein; shall we hitch ourselves to its divine purpose and fulfill the greatest plan of God on this planet? Or shall we work in weakness, lumber along in the dust of indifference and be forever doomed to defeat?

Church extension means Christ exaltation. And "I," said Jesus, "if I be lifted up from the earth, will draw all men unto me." Anything, everything, to exalt Jesus Christ, the Savior of the world, should be and is the watchword of the children of God. O my brethren, we have the greatest plea and the grandest possibilities of any people in all the tide of time. America, the world, has been given unto us by the Almighty for an inheritance; but we can have it and hold it only by building worthy houses of worship wherein to do God's mighty work.

"The world to-day
Has needs it never knew before,
For it has passed the shadow; passed
The travail of the ancient void;
Passed from the grip of primal things;
Passed into the light, and taken there
Its first full goblet from the sun!"

That draft has stirred the very rocks
Upon the hills; has turned to power
The wasteful waters; has instilled
A purpose in the wayward winds.
The air is pregnant with great news;
Great news of glories yet to be,
When we have answered to the Age,
When we have wakened to the light!"

San Bernardino, Cal.

PERMANENCY A POINT IN CHURCH EXTENSION.

HOWARD T. CREE.

PERMANENCY is a feature of Church Extension, the virtue of which should enlist everyone in its cause. Other institutions are tried by the test of permanency and pronounced upon as safe or unsafe. Permanency enhances the value of any enterprise. The Galilean Master believed this and taught the desirability of a house was determined by the permanency of its foundation. Men have confidence in stable institutions. In the commercial world permanency is pointed to as an evidence

of sound business principles pursued and a guarantee of just treatment. Firms established for a long period of years point to it with pride. It invites confidence.

The fund of Church Extension is permanent. The first dollar ever contributed to Church Extension under the present policy remains to this day with a splendid record of past achievement and a future as bright as the possibilities of our wonderful plea. The principle of the fund is never touched; the small interest upon loans is amply sufficient to meet all expenses. None investing a dollar need fear for its safety. The board has never lost a dollar entrusted to its care. The offerings made each year by the churches go to enlarge the permanent fund which never grows less, but continues increasing and accomplishing its magnificent work.

Again, it makes permanent the *life of the church organization* by providing a home in which to dwell. No family can influence a community without a fixed habitat. Thousands of Disciples have been organized into congregations, only to undergo a precarious experience and finally die for want of a place to dwell. Could every one of the churches organized by our people have remained until this day what a force we would be in the world! But with no home to shelter them they soon ceased to live. Through a loan from the Church Extension Board the permanency of a congregation is assured not only to the members themselves, but to the community in which the church building is erected. A rolling stone gathers no moss, and a wandering congregation, meeting from place to place, gathers few, if any, members. House a congregation and the history of a great work is begun.

Finally, the feature of permanence prevails in the *kind of work* an organization thus helped begins to do. What work is so permanent as that of salvation? How it goes out into every ramification of life! Men are saved, saved not for time only, but for eternity. In training character we are touching the unperishable. Saving men is a work more worthy than any labor in lumber and brick and stone because more lasting.

NEVER FELT THE NEED OF CHURCH EXTENSION.

J. R. GOLDEN.

THE local church has long needed some systematic plan of business, not alone within its own congregation, but also in its relation to other congregations, and its efforts to establish the gospel in needy fields. We have come to see the wisdom of a united, organized mission work. But we do not yet see the need of business in Christianity, as is evidenced by the 1,500 missionary churches which do not give for Church Extension. Our preachers and elders should inform themselves regarding this work.

Some weeks ago I was talking with a brother preacher about a father whom I had urged to make a name-loan fund in the extension work for his only son, now dead. The preacher asked, "Why to Church Extension? Why not to the foreign society?" I answered that I thought one of the greatest needs of the work to-day was Church Extension. He said, "I must confess I never have felt the need of this work." I believe this to be the case with many of our preachers. The reason is many have never started work in new fields. I have worked with three such, and I know the value of the extension board, and I like it more and its method of doing business every month.

It appealed to me while I was yet in college, when I heard Bro. Muckley explain it. I have always been impressed with its business methods, and with the fact that through it the local congregation can do a work which it could not do otherwise. A gift made is a perpetual gift every five years. It is a most marvelous way of compounding a church's work. We can hardly estimate the good a \$500 gift from a brother or church will do in the next fifty years. What we need is that the extension plan be understood by the preachers, and then explained to the people. By all means let us go beyond the 1,500 number of contributing churches. Let us surprise Bro. Muckley.

APPRECIATING OUR OPPORTUNITY.

O. P. COOK.

EVERY live church is constantly looking for an opportunity to do greater and better work. Every dead or inactive church would find in that the "elixir of life." We need to learn, however, how to appreciate opportunity. Of all opportunities afforded for a larger work none are greater than church extension.

One need only be a casual observer to appreciate the greatness of this enterprise. The board has succeeded so well in the distribution of the funds at its command that in almost every community in the United States there is some church that has been helped to a home. A truer appreciation of the greatness of the opportunity afforded the local church for doing a broader work, by contributing generously to this fund, may be seen by a more careful observation of the work which church extension has done.

I think we ought to desire to see results, and so to work and give to this end. Church Extension brings results that never end, for when we cannot appreciate them longer still they will be realized as the funds are loaned, paid back and loaned again.

Now, where is there greater opportunity for mission work of a very practical kind? And why do the 1,500 churches that give to home and foreign work neglect this great opportunity? I cannot understand why. I believe it is the greatest opportunity the local church has to-day for broadening its field of work. No churches are more appreciative than those that have been helped by Church Extension. This is shown by the way in which the money loaned is paid back, for not a dollar has ever been lost. If, then, you would have your money bring quick and great returns and your offerings appreciated, give generously to Church Extension. Let the first Sunday in September be a rallying day for our churches that we may in a larger sense realize the greatness of the opportunity afforded us of having fellowship in this service.

THE TURNING BACK OF YOUNG MEN FROM THE MINISTRY.

A. L. WARD.

FROM almost all religious quarters come inquiries for more men for the work of the ministry, and not from a few do we hear that the number of ministerial students is on the decrease. That this is not a local or a denominational condition is witnessed by the fact that the church authorities in England and Scotland, as well as here in America, are asking the reason for this falling off in numbers.

The dearth of workers, as a general condition, has always existed in the church. "The harvest is great, but the laborers are few." It is, however, not with this general condition, nor its cause, that we at this time are interested. This dearth of Christian workers is to be accounted for in a word; the kingdom of God is the bit of leaven in the great lump of the world-sin and its work is to slowly but surely leaven the whole mass. But we are interested in those special forces which turn men back from this sacred service of the church, and that, too, at a time when religion itself is not on the decline, but rather in the ascendancy. It is not sufficient to say that this is an age of skepticism or that skepticism is becoming more common. This is to fly not only into the face of the facts, but at the same time to confess the impotency of the church. That there has been more skepticism in our time than in any other is conceded, but criticism is not skepticism. There may be some persons who would affirm both of these, but certainly not the Christian man who has taken the time to trace the progress of the Christian religion.

Such a condition as this is usually felt in college and seminary circles first, and it is, as a matter of fact, these which are sending out the warning note to the churches. They consider, however, that there is no dearth of actual workers in the field, though they say this must follow because of the fewness of those who are preparing themselves for the work. And these same college authorities insist that many of those persons now engaged in the ministry are

so illy prepared as to widen the breach between the church and the more intellectual forces of the communities. If this condition be true, and there is little doubt of it, the problem becomes even more difficult, for it is no longer how to secure a larger number of ministers, but how to secure a larger number of well equipped ministers. It is the latter subject, therefore, to which we address ourselves.

Every reason, apart from the one already suggested, which can be assigned for this disposition to turn back from the ministry, will be found to be connected, more or less directly, with the increasing complexity of this modern life of ours. There are a great many forces drawing the youths of our day, which were not felt by the men of even a generation ago. We are in a period of commercial and governmental expansion, and the currents leading into these maelstroms are indeed swift and strong. It takes the talent and strength of vigorous young manhood to realize the ends set for both of these. This is the period of great combines, of trusts, of unions for the purpose of furthering the interests of those who enter them. It is the time in which many men have amassed great fortunes and have risen from poverty to the highest commercial honors attainable. These successes are creating in the young and ambitious the desire to enter this life. At the same time our government has suddenly found itself in the midst of expansive influences. Many young men, even many ministers in charge of churches, have felt the call of their government to service and have offered themselves for army and navy work. The opening of our insular possessions has inspired many young men to seek their fortunes in these newly acquired lands. This is acting on the youth of our land (and it is destined to increase in this respect) as the opening of the Indian Service has upon the English youth. The English government had better places for her sons than had the church, and therefore they entered the government service. The opening of this has affected the ministerial supply of the English church by reducing the number of applicants for holy orders. At least this is one of the reasons offered for the dearth of ministers by no less an authority than the Bishop of Winchester.

Along with these should be mentioned the increasing desirability and attractiveness of many professions and occupations. The profession of medicine has, in less than a generation, come to be most desirable. Its achievements are to be placed among the wonders. Its scientific methods appeal to the well trained youth. Especially is this noticeable in anti-septic surgery, where the layman sees the greatest results. Dentistry, likewise, more and more appeals to young men, both as a paying and pleasant business. The writer has known not a few young ministers who have even left the ministry for these professions. The railroads and other large corporations are calling for the strongest and most intellectual of our sons, and what is more, they are offering a good return in wages and a comparatively independent life. Neither of these with any degree of certainty does the church offer as inducements to its servants. The church has always had to confront this difficulty, viz., its inability, or its unwillingness, to support its servants, as men with no more ability and oftentimes much less training are supported by the institutions demanding their services. It cannot be denied that poverty has kept a large number of men out of the ministry. In the first place, many have not had the money with which to thoroughly prepare themselves for the task (usually it is the sons of the poor who enter the ministry), and rather than attempt the work on scanty preparation, have turned aside into businesses for which they were prepared. And, in the next place, they realize that even after they are once in the service it will be just barely possible for them to meet the expenses of their living. The youth who has in him the sterling qualities to become a true servant of God has also the desire to be self-sufficient. He wants to pay as he goes and look every man squarely in the face. He does not want to be considered a pauper or a parasite. He sees his companions choosing the occupations of life in which they will not only win the praises of their fellows, but will secure also the means by which to enjoy life in a large and legitimate way. To enter the ministry means to

turn from these lucrative callings and to receive at best only a moderate compensation. What consecration to turn back from these inducements to follow the path of poverty! It reminds us of the question with which Jesus plied the sons of Zebedee, "Are ye able to drink the cup I am about to drink?"

There has been a change also in the relationship between the minister and other men. With the disappearance of the old and fictitious distinction between sacred and secular, the minister finds himself a man among men. He can no longer rely on his office to give him prestige, but he must succeed by his own worth. And this is even becoming more and more difficult as educational facilities increase and the general public becomes better educated. With the coming of this new condition the work of the minister is narrowed down. He no longer stands, in a representative way, as the typically educated man of the community, and is therefore no longer looked to in a particular way to foster these interests. More often, indeed, is he looked upon as a second-rate man. But if he is thus looked upon his usefulness is by no means gone. He is the religious counselor of the community, and in this he must be indispensable. He must be a specialist in his field. If he is not there is no work for him. This not only requires more talent, but it is at the same time less attractive to the average man. The writer had a young man to say to him once, "I have heard so little preaching worthy of the name that I fear that I can do no better, and therefore feel that I must turn back." These are the words of a consecrated and intelligent youth. The preaching office instead of becoming easier is becoming more arduous, and calls for men of heroic mold, and this, too, with the sure conviction his influence, in a large public way, will in most places be less than in former times.

When we have added to these the criticisms which come from within and from without, it would seem that the young man is not wholly to blame in hesitating to enter, if not in definitely turning back, from this most sacred calling. This age, in both its educational and religious phases, is to be characterized by its individualism and its search after reality. Any attempt to destroy these or hinder their free development will meet most certainly with decided opposition. The age increasingly hates sham. It is calling for reality in all things. It refuses to take over either the by-products or deposits of a previous age's intellectual or religious reaction. And this is not a condition thrust upon us, but has been coming for a century. In philosophy the critical philosophy of Kant marked the entrance of the modern spirit, and though the century was well on its way before the birth of the modern scientific spirit, yet this spirit has wrought wonders in the sciences. The theory of evolution, especially useful in both science and philosophy, has turned the world upside down. And just because of this new method of investigation, Biblical criticism has come of necessity. The method which has been applied in the study of literature at large and which has created the ages anew for us could not be indefinitely postponed from being employed in Biblical studies. This has caused no small amount of confusion in the religious world. Such periods are of necessity unsettling, and when the way is not clear (especially where such earnestness of soul is required as in the ministry) the young man will not enter. He may do this because of uncertainty or for fear of criticism and persecution. The latter will be the case when any party or portion of the church assumes the thankless position of censor or defender of the faith. We can't change the times in which we live. We must face the conflict. And this is one waged not by physical force—the cannon, the sword—no, not even by the excommunicatory authority of the church, but by the library and the laboratory. The time was when the church determined the science and the philosophy of its members, and to oppose it meant excommunication from its sacred folds or perhaps exile from native land, or death. This accounts largely for the unanimity of thought on scientific, philosophical, and religious questions in the Old Catholic and mediaeval churches. But with the rise of the modern spirit of investigation, which shows itself in thorough-going scientific work, the assumed authority of the church was thrown off

and the former fictitious unanimity of belief destroyed. What was to follow has followed, viz., FREEDOM. The old attitude was that of AUTHORITY of the church and SUBMISSION on the part of its members; the new attitude is that of FREEDOM of BOTH. We are, therefore, religiously at the parting of the ways. The thirst for reality requires that Christian life shall be less formal, but more real; in fact, it demands more religion or none at all. Religion can no more pass as a thing stuck on the outside than alchemy can hold its way in the face of the modern science of chemistry. All this is a part of the efforts earnest men are making to get at the reality of things. The result of this, as to whether true or false or both, is quite another thing, but the very fact that many old things are called in question, if not discredited, is itself a ground of intellectual difficulty. The following are suggested as occasions for such difficulty, though by no means is the list exhaustive:

1. Mechanical inspiration theory as against the vital.
2. The unity of the Hexateuch vs. the doctrine of the composite character of these books.
3. The meaning of "God said" in the Old Testament.
4. Old Testament miracles without moral purposes.
5. The relation of the Hebrew people to the Semites and the remains of Semitic polytheism, or at least henotheism in the Old Testament.
6. The creation program of Genesis vs. modern scientific.
7. Evolution as applied to the origin of religion, especially as to that of Christianity.
8. The disposition in some quarters to account for Christ by evolution.

In the foregoing discussion the real reason or reasons for the decrease in the number of ministerial students and the consequent falling off of the number of well equipped ministers may not have been suggested, but the fact is there. And it is as unpleasant a fact as the lovers of the Lord Jesus Christ could well have to face. "How can the people hear without a preacher, and how can they preach except they be sent for?" The seed of the kingdom cannot be sown and the harvest reaped without the provision for devoted and consecrated labors. What then is to be done? How can we increase the number of well equipped ministers? It must be by counteracting the forces which are pulling our young men away from the ministry into other walks of life. The following suggestions are offered:

1. Let the church support its servants with such liberal hands that they will feel their independence and personal worth.
2. We must combat by all proper methods the inordinate desire to accumulate wealth, and especially at the sacrifice of higher things.
3. Let us teach our sons that the true minister is a specialist in his field and is a producer. They must know that the moral conditions in individual and social life are among the best things brought to the race, yea, are its only and real goods.
4. Let us encourage the most searching examination of Holy Scripture and in no way put an embargo on this by harsh and un-Christian criticism. It is the writer's opinion that we are not at that sad state, as yet, of choosing between the extreme Radical on the one hand and the extreme Conservative on the other. There is the happy mean in which freedom should be granted, and if granted, means most for the kingdom of God.

There yet remain some suggestions which it seemed impossible to incorporate in the foregoing discussion:

1. Ministers in their various fields of work should seek bright young men and encourage them to give themselves to the work of the church.
2. Parents should encourage their strongest and best sons to enter the ministry.
3. The church should urge its most noble young members to look to the ministry as a desirable life-work. And then, if needs be, give the necessary support to enable them to thoroughly prepare for the task.
4. And we must all, recognizing the ripeness of the harvest and the fewness of the reapers, take up the prayer, "Lord, send more harvesters into the field."



The world's great Altar-stairs
That slope through darkness up to God.
—TENNYSON.

SYNOPSIS OF PRECEDING CHAPTERS.

Frederick Sterling is minister of the church at Stonington. His early life cannot be traced beyond the shadowy scenes of the Orphans' Home. But, "animated with an ambition to trample difficulties under foot," he has acquired a college training and is now successfully carrying on the work of his chosen profession. We first see him in his study in deep reflection after a day which has made great demands on his vital energy. He has conducted the funeral of Basil Raymond, a man of many excellent qualities, but who has committed suicide, carrying some dreadful secret with him to the grave. He leaves a wife and daughter heart-broken, who are members of Mr. Sterling's congregation. The daughter, Esther, is a very active member of the church and is much admired by both the minister and a young lawyer, Harrison Masters. The avowed skepticism of the latter forms a barrier between the two; while in the case of Sterling, the mother has warned him that he would be committing some awful sin if he should allow himself to love her daughter.

Reuben Masters, the father of Harrison, is a lawyer of Stonington who takes great pride in his infidelity, boasting much of his freedom. His wife is silently submissive, but the daughter, Winifred, has come under the power of the gospel as presented by Sterling; with a courage borne of a holy purpose she is true to her convictions and has consecrated her life to the service of the Master. The father is greatly outraged. At first he is very angry with his daughter, who is shielded by her brother. But feeling that Sterling is back of it all, he threatens to horsewhip him. In the meantime the church has burned and the services are transferred to the Opera House, where the work is carried on successfully.

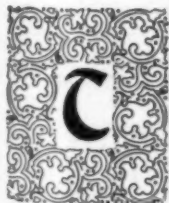
The next morning after Winifred's conversion, the horsewhipping was administered at the hands of the irate father. Robert Masters showed himself a coward by striking Sterling from behind; who by the exercise of great self-control offered no resistance. Esther Raymond cared for him at her home and her mother warned her against loving the minister.

Belshazzar Eli, called Black Eel, who seems to know the secret of Basil Raymond's life, and also aware that Reuben Masters dislikes Esther Raymond through fear that Harrison is in love with the girl, arranges with Mr. Masters to rob the Raymond family through the medium of a forged note. Eli is taken sick, and thinking he is going to die, confesses to his doctor his share in the plot. The doctor in turn tells Mr. Sterling and the latter awaits further movement. Winifred visits Chicago, where she is thrown into the society of her aunt's youngest brother. Hamilton Southey is rich and devoted, but a sceptic, and Sterling warns her against him, when they happen to meet at one of Ingersoll's lectures.

Winifred is summoned home. Through the wife of Waxy Binback, who had seen her visit the preacher with her warning, a slanderous report has been circulated. The interview with her angry father ends in his whipping her and nearly killing Waxy. Then he goes to Chicago, returning seemingly a changed man, for he takes all his family to Sterling's Church, when the preacher publicly stamps his foot on the slander.

CHAPTER XI.

THE END OF THE OLD LIFE



HE next morning Reuben Masters eagerly received his mail from the hand of his law student, and proceeded to divide it into two piles, one containing the letters and the other containing the magazines, papers and circulars. He looked the letters through anxiously, and, when he came to one post-marked Chicago, and addressed in well-known feminine characters, he dropped all the others, tore open this one letter, and proceeded to read it with increasing satisfaction. When he took the letter from the envelope an inclosed letter fell to the floor, but he was not interested in this at first and allowed it to lie where it had fallen while he gave his undivided attention to the contents of the principal epistle.

One paragraph of the letter, which he read with evident relish, was the following:

"Regarding the gentleman I was to interview, I have the

pleasure of saying that I have seen him and made known to him the plan of our campaign. I say *our*, because it is *our* plan, but I did not say *our* to him, deeming it unadvisable to let him know of our partnership in the matter. And I call it a campaign because both good generalship and good soldiery will be required to insure success in this attack on the well-fortified citadel of the heart of a certain beautiful and charming creature whose name I need not mention at this time.

"I told the gentleman to whom I have referred what you had decided upon for the benefit of certain members of your family, and I hinted that it would be an excellent opportunity for him to follow, if only he could get away from his business, and he fell in with my suggestion, and assured me that he would not suffer business to stand between him and the accomplishment of a certain end upon which he was fully determined. So you need delay no longer about making your arrangements. In fact, delay might be dangerous at your end of the line, as you will realize more fully before you reach the end of this letter. Therefore, make your arrangements at once. You may count on me to go, for I am interested, and I think I can make myself useful. *He will follow* (I have underscored these words to give you double assurance of the matter). It is better for him to *follow*. His going will be a delightful *afterthought*. You understand that nothing has been planned by you and your sister-in-law. There is to be a concurrence of events, having no real connection, but all, by a happy chance, tending to accomplish what we have set our hearts upon. There, I have tried to write enigmatically; but I suspect either your son or daughter would be able to work out the enigma if this letter were discovered, and so I would advise you to prevent accidents by the use of the torch."

This paragraph of the letter was so highly satisfactory to Reuben Masters that he did not take the time to read the remainder of the letter, but proceeded to meditate on what he had already read. He lighted a cigar, and puffed away delightedly, polishing his bald head in the meantime with the palm of his hand. Then he took up the letter again, and read for the second time that paragraph which had pleased him so decidedly on the first reading. One sentence, which had escaped serious attention at first, now struck him with peculiar force, drove the glow of satisfaction from his face, and caused him to suspend the puffing of his cigar. "In fact, delay might be dangerous at your end of the line, as you will realize more fully before you reach the end of this letter!" Yes, there it was in plain English, a suggestion of present danger, a warning of breakers ahead, to mar the general satisfaction of the moment in the apparently successful development of his plan. He had heard that every rose has its thorn, every bee its sting—he had heard that the sun has its spots, though he had never squandered his time in the contemplation of the subject—but he was now convinced that every moment of satisfaction has its infernal limitation, and he would like to know why a reasonable God, if there is any such being, had stultified himself by making a world which is at sixes and sevens with itself and with everything else in the universe. If he, Reuben Masters, had made this earth, he would have followed Colonel Ingersoll's advice—he would have made health catching—he would have made man so that whenever an organ should wear out, a new one could be substituted—he would have made no bald heads—he would have provided against the practice of dentistry—but, above all, and more important than all, he would have made it a penitentiary offense for a preacher to marry a respectable man's daughter—in short, to state the matter in another form, he would have made Winifred with a disposition to marry any man whom her father might see fit to select for her husband!

And so there was danger at his end of the line? And he, Reuben Masters, would realize it more fully before reaching the end of the letter? Well, he would read to the end, and see. Ah! "A letter from Sterling had much to do with Winifred's *no* when brother proposed to her!" "She had received a letter from the preacher on that very day!" "Her beloved pastor has more influence with her than any other

living person!" "I am really afraid she is in love with him!" "It is absolutely necessary to take her at once beyond the circle of his influence!" "I inclose Sterling's letter, which Winifred, in the confusion attending her departure, left lying on the table in her room!"

The lawyer threw his cigar, half unconsumed, into the stove, and reached for Mr. Sterling's letter, which was lying where it had fallen on the floor. Dislike of the preacher was now aroused to a degree never experienced before, and this feeling was still further intensified by the perusal of his letter. Yes, Sterling had dared to interfere at a time when Prudence thought her brother was about to succeed in his suit—had dared to write a letter warning Winifred against the advances of Mr. Southey—had dared to affirm that marriage with Mr. Southey would be incompatible with her Christian profession—

This was too much to be meekly borne by a man of spirit! But he would not allow passion to drive him to excess; he would not go to the extent of taking Sterling's life, perhaps, but he would do something, and do it thoroughly; he would maintain at whatever cost his sovereignty over his own household, and show outsiders the danger to be incurred by intermeddling with his plans.

Suppressing for the present his bitter thoughts concerning the preacher, he assumed a gayety he did not feel, and descended the stairway, whistling, and seemingly in the best of spirits. He went home that he might lay before his wife and daughter an outline of the trip to the southland which he had been planning for their benefit.

He informed them that he himself was not in need of recreation. He was physically able to work on year after year without releasing the tension. But he had become apprehensive of late that his beloved wife might fall into a decline; and he had resolved to act so promptly that there could be no occasion for self-reproach in subsequent years. He had pondered the subject earnestly, and had taken the advice of reputable physicians, and had concluded that the balmy, fragrant air of a southern climate was indispensable to her health.

Besides, he thought Winifred a trifle too pale, and that the warm sun of a semi-tropical land would bring the roses back to her cheeks and more of sunshine into her life.

Personally Winifred would have preferred to remain at home to assist in the work of the church, and, if the truth must be told, to be near her beloved pastor; but this was an opportunity to separate her mother from a life under the pressure of which the neglected woman was in danger of breaking down, and so Winifred hailed this opportunity with delight, and warmly approved her father's proposition.

By this time the two women, who had been skeptical enough at first, were beginning to believe that a genuine change was taking place in the life of Reuben Masters. He had not mentioned the blue book for several days. He had been showing an essentially different attitude toward the members of his family. It was to be hoped that he had reached the turning point in his life and that henceforth he would be a better man.

But Harrison was not deceived. He knew his father too intimately to imagine for an instant that his repentance was genuine. He had witnessed too many of these changes in his father's life, with subsequent reversion to the original type, to attach much importance to them as indicative of a reformatory purpose. Mother and daughter might have forgotten the facts, but he had not. His father's temper had ever been mercurial. The skeptic had actually seemed to be animated at times by a semi-religious feeling; though this temporary softness had seldom lasted for two consecutive days. Once he had admitted that there might be an hereafter, but before the day was done, he had relapsed into the rankest materialism. When out of sorts generally, or when crossed in his purposes, he had ever been of a violent disposition; but when everything was going in accordance with his wishes, he had manifested at intervals some kindness of heart, some willingness to consider the interests and rights of others. His recent passion had carried him beyond all bounds, and he had swung back to excess in

the other direction. Hence, his gifts and kind words. Hence, the oblivion of the blue book.

But this proposition of a sojourn for weeks, perhaps for months in Florida, meant more, in Harrison's opinion, than the operation of the law of action and reaction in human conduct. Reuben Masters had some point to make—there could be no doubt of that. Evidently he had thought kindness the surest road to success, and he had, therefore, chosen to be excessively kind.

"How long will you be gone, father?" inquired the young man that afternoon at the office.

"A week or ten days, perhaps," was the answer.

"To what part of Florida are you going?"

"I haven't decided."

"You ought to go prepared to stay. You need the recreation."

"I cannot stay longer than ten days. I have important business here necessitating my return. The others will stay several weeks, perhaps months."

"But mother and sister will soon tire of a life among strangers. They ought to have company."

"They will have company."

"Ah! Who is going with them?"

"Harrison," said the father, with provoking nonchalance, "have you observed how brightly the sun is shining? This is truly a delightful winter day."

The young man interpreted this answer as a request that he mind his own business. It was not the first time his father had given him such an answer, and he did not feel the indignity as a more sensitive person might. He dropped the conversation, that being the only course open, and endeavored to concentrate his mind on the preparation of a certain legal document which he had promised a client to have ready for delivery on the following morning.

From this time on for the next three or four days the residence of Reuben Masters was the scene of all the bustle and worry which are incident to preparation for a trip like that now contemplated. The incessant rattle of the sewing machine in the hurried manufacturing of indispensable garments, and the confusion arising from the display of the family wardrobe on beds, floors and the backs of chairs, preparatory to the packing of the trunks, would have driven Harrison and his father to the verge of insanity if they had not sought relief in protracted absences from home. To escape the rattle of the sewing-machine one afternoon Harrison betook himself to the sawmill, where he spent a couple of hours very pleasantly.

But the packing was accomplished at last, the passes were received, and all things were made ready for the departure of the party on the morrow. It was understood now that Prudence Masters would pass through Stonington on the limited, and that Reuben Masters and his wife and daughter would take the same train. Reuben Masters, on an occasion like this, was the prince of traveling companions, and a pleasant trip with him as escort was anticipated.

But there were many matters requiring attention on this, the last evening Winifred might ever spend in the dear old town. Of course, she was not going to Florida with the expectation of dying there; she was going as a companion for her mother in the hope that her dear mother might find health in the beauty of the orange grove and in the breath of the sea; she was going that she herself might bring back the roses on her cheeks, as her father had said. But she had known a girl who had gone to bring back the roses on her cheeks, and who had been brought back with the lilies there instead—dearest Helen! now sleeping on the hillside north of town; and because she had fallen asleep in the southland, it had been a fancy of her weeping friend to repeat over her grave in the summer-time, when the south wind was sighing through the trees, that tender prayer of the sweet poet, who fell himself by the way all too soon:

But thou, sweet wind!
Wind of the fragrant South,
Wind from the bowers of jasmine and of rose—
Over magnolia blooms and lilled lakes

And flowernig forests come with dewy wings,
And stir the petals at her feet, and kiss
The low mound where she lies.

And so Winifred went to her room, somewhat agitated with a great dread of serious impending changes. She selected a few letters and photographs, and tucked them away in the dainty recesses of her trunk. And then she looked through her letters again for another missive, but failed to find the object of her search. Her heart sank within her, the room seemed to reel beneath her feet, as the truth dawned upon her—that she had left the missing letter on the table in her room at her uncle's, and thus, through her carelessness, had prepared the way for further persecution of Mr. Sterling. And so she must see Mr. Sterling, she must explain to him, she must apologize to him. She had thought she would go away without trusting herself to say good-bye, and she would have done so, she was now thinking, were it not for the necessity of apologizing for her carelessness concerning the letter.

But how and where could she see Mr. Sterling? Would he be at the train to-morrow, and, if so, would she dare speak to him? And if he should not be there—oh, how would she ever be able to bear the long, long weeks of separation, and not a single look or word of farewell for the fond memory to dwell upon!

Suddenly she seemed to lose control of herself. Her sweet-tempered composure could check the torrent of her feelings no longer. She hurried down-stairs and told her mother she wished to see Esther again for a few minutes. But she had already said good-bye to Esther! Yes, but she must see her again—she must tell her good-bye once more. There was a strange intensity in her voice which attracted her mother's attention, but, before a word of remonstrance or inquiry could be uttered, she was gone.

She had no plan in mind. She thought it possible that Mr. Sterling would be at Mrs. Raymond's. But if he should not be there, she would see him nevertheless, though she could not tell how. She only knew that she could not leave Stonington to-morrow without a personal farewell word with Mr. Sterling.

Happily Winifred, who was not an adept at planning secret interviews with gentlemen, was spared the pains in this instance. Mr. Sterling was indeed at Mrs. Raymond's, endeavoring to interest her in certain features of church work. Winifred was cordially received and the conversation concerning church work was abandoned. However, there was a noticeable constraint in the elder woman's manner, emphasized by a restless, hunted look in her eyes, which suggested to Winifred that the conversation had not been altogether agreeable, or the preacher's visit wholly acceptable, or that grief and care were oppressing her mind and consuming her body.

At one time Mr. Sterling commented on Esther's helpfulness in his pastoral work, and remarked that if one could be assured of such a helper throughout life, his success as a minister would not be doubtful. This was indeed a harmless remark, having no reference to marriage in the thought of him who uttered it, and understood by Esther in its true meaning as a mere compliment to her faithfulness and earnestness in church work. But the words seemed startlingly significant to Mrs. Raymond, who tortured them into a declaration of love and an offer of marriage.

"Esther is too sensitive for a preacher's wife," said Mrs. Raymond, abruptly; "and there are other reasons which forbid her from ever thinking of such a union."

This remark was embarrassing both to Frederick and Esther, and confirmed Winifred in her fear that Mrs. Raymond was becoming mentally unbalanced.

Winifred undertook to relieve the tension by a reference to the proposed trip to the land of sunshine and flowers.

"Mother has not been well for some time," she said, "and father thinks a few months in a southern climate will be beneficial."

If Frederick Sterling had expressed his thoughts he would have said that more of kindness and less of tyranny in the family circle would be the best of all remedies for

the poor woman's nerves. Then it occurred to him that the next best remedy would be absence from home, and so he said slowly: "I think your father understands the case perfectly. Your mother's life has been a hard one, and she needs recreation, and—and especially absence from home."

"I don't blame her for leaving Stonington," cried Mrs. Raymond, impetuously. "I would like to go, too, somewhere—yes, as far away as possible, where I would never again see anyone who gives me a heartache. O my good Lord! where can I find rest? My burden is heavier than I can bear!"

Mr. Sterling was not surprised at this outburst. Once before he had witnessed just such an exhibition of weakness on the part of this distressed woman, and he understood now, in part, the cause of her agony. Winifred listened with alarm, feeling now that the suspicion of insanity was fully confirmed. But Esther said her mother was not well, which was true, and had lost sleep of late, which was also true, and then, passing an arm around her mother's waist, offered to accompany her to her room. And so farewells were spoken, and the preacher and Winifred left the house together.

Winifred assented to the preacher's offer to accompany her home, knowing that this would be her last walk with him for months, and possibly for all time to come. The voice of propriety might have whispered somewhat of the recent gossip concerning herself and the preacher, but she listened to the voice of her heart, and, taking the preacher's arm, walked slowly homeward at his side.

The feelings of the two rendered the moment almost tragical.

Under Mr. Sterling's ministrations, and in the face of adverse circumstances, Winifred had become a Christian. Her life since her conversion had been tempestuous, though the tempest had come from without and not from within. She had been deprived to a great extent of the educative help of the church and its pastor, and now she was about to be taken to a distant land by her father, who hoped in that manner to starve her soul into rejection of the Saviour. What could be said or done to encourage and stimulate her to patient continuance in well-doing?

Winifred had become a Christian from conviction, and not from any inferior motive, and it was now her intention to live a Christian life in spite of any difficulties which might oppose her progress.

But it must be admitted also that she did love Frederick Sterling, whom she looked upon as the perfection of manly grace and nobility. She thought not of his occasional awkwardness in society, but of his gracefulness in the pulpit where he was king, and of the holy fire which lighted his eyes when he was engaged in works of mercy and charity. And she loved this man with all the deep, strong, pure affection of her nature. And she believed her love to be hopeless, for she thought he loved Esther Raymond. But this belief did not decrease her love for him, or affect her with jealousy of Esther, or modify in any manner her determination to live a Christian life.

"Winifred," said Mr. Sterling, after they had walked for nearly a block in silence, "your father seems determined to win you back to the world. I cannot but think that this is one of his reasons for sending you from home at the present time."

"He says he is sending me to take care of mother, and mother is going for her health. Father has seemed to be very much changed of late, and his motive for sending us to Florida may be a good one."

"In my judgment he is trying to conciliate you, that he may the more easily induce you to leave home and thus cause you to forget your religion."

"I think you are mistaken," said Winifred, hesitatingly. "I believe father is really concerned about mother's health."

"He might be, if he thought her condition at all serious. But he probably thinks she has fallen into the habit of complaining, and merely imagines herself to be sick. I am very sure he is sending you away from home for other purposes than the restoration of your mother's health. For one thing, he wishes to break the ties which bind you here,

and so destroy your new spiritual life with neglect and temptation. But in my opinion he has another important object in view."

"What do you mean, Mr. Sterling?"

"I hesitate to answer. You may resent what I say as an interference with that which does not concern me. I have interfered before—dare I to interfere again?"

"I don't understand, Mr. Sterling. I am sure you would advise me only for my good; and I cannot regard any advice you would give as prompted by a desire to meddle with what does not concern you."

"Let me speak boldly, then, with the understanding that you are not to take offense. I believe this trip to Florida has some connection with your father's plans concerning you and Southey."

"That is a very foolish belief," said Winifred. "Mr. Southey will not be in Florida."

"I think he will."

"Oh, no, Mr. Sterling, he will not leave the store for such an idle undertaking. He has had his answer and is doubtless thankful for his escape."

"He will leave his store to go to Florida. Time will show whether or not his doing so will be an idle undertaking."

"I have given him an answer, Mr. Sterling—I have told him no."

"Do you think Mr. Southey is to be put down with a single no?"

"If he is a gentleman—yes."

"Not necessarily so, Winifred. A gentleman may be seriously in love, and he may hope to win the lady's hand by a second or a third effort. There is no impropriety in his seeking by proper means to secure a rehearing of his suit."

Winifred made no answer, and Mr. Sterling continued:

"Yes, Mr. Southey will go to Florida. O Winifred, I could not bear to have you marry this man!"

"I do not see why you should care," said Winifred, somewhat faintly.

"But I do care! Yes, I do care! Winifred, you must not love Hamilton Southey! You must not marry him!"

Then Winifred spoke, and her voice trembled with emotion. Her heart was full, the moment of parting was near, and her feeling overflowed in passionate words.

"I do not love, Mr. Southey! I love but one, and my heart is all his, but his heart is not mine! Oh, Mr. Sterling, if I only dared to speak!"

Mr. Sterling was startled at Winifred's language and answer. But he made no application of the words to himself. He wondered who was the object of her affection, and his soul was weighed down with sympathy, but he thought it indelicate to make inquiries. He bade her farewell, saying with tenderness:

"I pity you, Winifred; I am so sorry."

And she thought he understood and pitied her because he could not love her. (To be continued.)

The 19th Psalm.

The arching heavens God's glory tell,
His name in starry worlds we spell;
Upon the firmament's broad face
His wonder working hand we trace.

When morning paints in rose the skies,
The wakened sun makes haste to rise;
And sings along his golden way:
"It is the Lord who makes the day."

And when the evening casts her shade
And on the world is darkness laid,
The moon proclaims with silver light:
"It is the Lord who makes the night."

Majestic orbs in deeps profound,
In silent grandeur circling round,
In their vast sweep with joy proclaim:
"God is our maker, praise his name."

WORKERS WANTED—Active preachers preferred. Good salary guaranteed. Write for particulars.
The Christian Century Company.

THE AUTUMN DAYS WILL SOON BE HERE.

P. J. RICE.

THE summer is passing; the autumn days will soon be here, and September, the first of the autumn months, is one of the most important in the calendar of the Disciples. It is the time for all the churches to make an offering for that noble enterprise, Church Extension. The secretary informs us that on July 1st the fund aggregated \$370,000, and that during the history of the society 705 churches have been assisted by it. Many of the loans have been returned and reloaned to other churches, and thus the fund has been able to do the work of \$660,000. This is a splendid record for a society not quite fifteen years of age.

If the Disciples had not grown numerically during these years the fund would be quite sufficient to supply the present demands, but it is reported that the American Christian Missionary Society and the various state boards have been sending out evangelists, and that multitudes have heard the gospel gladly and have obeyed it; and thus the necessity which called the Church Extension society into being still exists, and the need for funds is even greater in proportion than it was fifteen years ago. Every offering for American missions helps to create a place for another offering to Church Extension. The former helps to inaugurate a good work; the latter fosters it. To give to the one and not to the other is a poor business policy. It is like buying a flock of sheep in the summer and then refusing them shelter in the winter. It is folly to gather the lambs which have strayed unless we intend also to provide them a fold. It is the business of the Church Extension Society to help to provide the fold that the recently gathered flocks may be properly sheltered and nourished. Right nobly has the society discharged its mission, and therefore deserves as well as needs an offering from every church of Christ in all the land. Let us get ready for September 6th, 1903. Let us make it a great day in all our churches, rallying the scattered hosts of our own congregations by an appeal to help the hosts that are unhoused. Let the call, "\$400,000 for Church Extension by September 30th," echo in every church among us, and let us get the amount. It can easily be secured if each congregation does its part. Let us make it unanimous, the cause is worthy and the need is apparent.

South Bend, Ind.

GLANCE AT THE GLOBE

Another Hindoo has started to convert America.

All America rejoiced over victory of American yacht, *Reliance*.

W. J. Bryan's daughter has enlisted for settlement work at Hull House, Chicago.

Turkey has yielded to Russia. But the horrors in Macedonia are worse than ever.

A crusade against "doctored" milk in Chicago shows good results—but must be kept up.

President Roosevelt is interesting himself in uniting his party on a currency reform measure.

The Marquis of Salisbury died at Hatfield on Saturday. Lord Salisbury, a younger son, after a good education, roughed it in Australia as cowboy and miner. Returning to England he earned his living by writing for newspapers. Entering the House of Commons he was noted for his anti-democratic views. On succeeding to the titles and estates he soon distinguished himself in the House of Lords and became ultimately prime minister and foreign secretary. He was Gladstone's great opponent. Salisbury was big in body and in mind, but he was of the stand-still type of statesmen. He was as much interested in the church as in anything, but it was the Established church. He had no use for the Nonconformists.

AMONG THE NEW BOOKS

"Under the Rose," by Frederick S. Isham, has the charm of Scott's best novels in its picturesque descriptions of the customs and manners of the people. The characters are exceedingly well drawn and the plot so clever that one is held in agreeable suspense to the very close. One of the best things in the book is the telling of the helpfulness one for another of the early adherents of Calvin. Illustrated by Howard Chandler Christy. The Bobbs-Merrill Company publishers.

AT THE CHURCH

THE PRAYER MEETING.

SILAS JONES.

CHRISTIAN UNION.

Topic Sept. 2: John 17:9-11, 20, 21; Acts 4:32-35; Eph. 4:1-6.

The Necessity of Christian Union.

It ought to be plain to every intelligent believer that Christian union is necessary if the followers of Jesus are to do their full work in the world. God has not given us a surplus of energy and time to be wasted in fighting one another. Our fight is against the world, the flesh and the devil. There is dense ignorance of the fundamental truths of religion, not only in heathen lands, but also in our own land. The obligation is upon Christian people to take thought for the instruction and training of the ignorant. If a town can support one Sunday school and supply it with competent teachers, who does not know that it is folly to have three or four poorly equipped schools? The condition of the Sunday schools is enough to awaken a strong desire for Christian union. There is no reason why we should not use common sense when it comes to the matter of religious education. Common sense allowed to assert itself teaches that the heathen mind is confused by the lack of union among those that do mission work. Why should it be necessary to build two schools of Christian learning where one can do the work? There is the problem of good citizenship. While the members of one church in a town are indulging in the luxury of envious feelings toward another church in the town the unscrupulous politician has carried the election and is enjoying the spoils of victory. Then your good minister utters a solemn warning against the corrupting influences of politics. No one in the church feels that he is to blame because the election has gone the wrong way. Every one is satisfied that he is a good man because he does not believe what his neighbor believes.

"Why can't they all be Methodists?" exclaimed Josiah Allen. Exactly. Any one of us could solve the problem if all the rest were not so stubborn. If the rest of the Christian world will believe as I do we can live together in peace and harmony. But I do not find that Christian people are making great haste to accept my way of thinking. And I am in no hurry to accept what another says is the truth, the whole truth and nothing but the truth. What shall we do? It is equally certain that we cannot unite by agreeing not to believe anything. Elections are sometimes won by men who agree in nothing except that they do not like what their opponents have done. Men elected to office under these conditions invariably make themselves ridiculous. Christian union secured merely through disgust with the present condition of the churches would be a sorry union. It would not be Christian union at all. For the Christian believes something and his belief controls his life. The real union will come when Christian people see clearly what are the essentials of their faith and are willing to allow the largest liberty in non-essentials. Of course, everybody believes that this is the way to union. The real difficulty is in determining what is essential. We accept the authority of Jesus and we say that his decision is final. Very true, but what is his decision? Men misinterpret Jesus. They put forward opinions of their own versus the truth which Jesus taught. There must be the utmost caution lest we insist upon some condition of Christian union which our Master does not require. We have not reached that degree of Christian perfection which justifies us in assuming that we are able to define exactly what are all the requirements of the Master. All who long for this union of God's people may well pray, "Lord, free us from prejudice and give us power to know thy will."

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Our Duty to the Stranger.

Topic Aug. 30: Deut. 7:7, 8; 2 Chron. 6:32, 33.

The fact that we, like Israel of old, have been especially favored of God calls for recognition and rejoicing. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you and because he would keep the oath which he had sworn unto your fathers hath the Lord brought you out with a mighty hand and redeemed you out of the house of bondage from the hand of Pharaoh, king of Egypt." And may we not humbly believe that in his providence the God of Israel has also led us by a way that our fathers knew not, by a mighty hand, and has delivered us out of the house of bondage and brought us into this goodly land of our heritage? I believe that all noblest citizenship must be based upon this recognition of the providence of God in the founding and in the furtherance of the great affairs of our nation. And all abiding interest in the work of home missions is quickened and sustained by this recognition of his guiding hand.

The prayer of Solomon at the dedication of the temple ought to stir our hearts toward the strangers within our gates. For there are multitudes who have come from a far country "for thy great namesake and thy mighty hand and thy stretched out arm." Let us gladly acknowledge this and rejoice, yet with fear and trembling. And we need to pray the prayer of the king of Israel for the strangers and foreigners becoming citizens of our country, "that all the people of the earth may know thy name and fear thee, as doth thy people, Israel, and may know that thy name is called upon this house." For except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman watcheth but in vain. This fact, demonstrated by all history, ought to stir our souls and clarify our civic and social conscience and stimulate our spiritual interest in the evangelization of the great unchurched masses. For it is true that vast numbers of the ignorant and unfortunate, and even of the more intelligent classes coming to our shores, are virtually "unchurched." They have cut loose from the established order of society and religious regulation in the old world and too often they find nothing to tie to in the disorder of our democratic system or lack of system. Whether we need a "religious trust" or not, as Bruce Brown boldly urged in a recent sermon in Chicago, we surely need some sort of concerted church federation or co-operation or "merger" or "trust" to look after the dangerous neglected classes in all our great cities. And with increased foreign immigration, reaching the million mark this year, certainly the hour of duty, and it may be of destiny, has struck for a saner, more scriptural plan of co-operation among Christians and churches in the effort to evangelize, Christianize and control the great hordes of Europe storming the very citadel of our civil and religious safety. The trouble with us in this land of trusts and age of trusts is we are taking our religion altogether too much on "trust." I speak it reverently, solemnly. The trust that saves the individual or the nation is that for which, like Paul, we "both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of them that believe." This is the sort of "trust" we need.

The stronger our faith the greater will be our happiness and safety, so that we can cheerfully do and suffer what God imposes upon us, and this because we know that he is merciful and full of love toward us.

THE BIBLE SCHOOL

Lesson 10. Death of Saul and Jonathan. September 6.

Commit vs. 6, 7. (Read 1 Sam. 27-31; also 2 Sam. 1.)

GOLDEN TEXT: Prov. 14:12. *There is a way which seemeth right unto a man, but the end thereof are the ways of death.*

LESSON: 1 Sam. 31:1-13.

INTRODUCTION.

In lesson nine we had an account of the last meeting of David and Saul. Saul makes an apparently sincere confession of his folly and sins and pledges David "I will no more do thee harm." But David has no confidence in Saul's promises. He knows too well the fickleness of his character. Hence he now leaves the territory of Israel and takes refuge among the Philistines. He became a vassal of Achish, king of Gath. Ziklag, a city on the southern border of Philistia, was assigned him and his troops. From there he made raids into the surrounding regions and plundered the Amalekites and other desert tribes.

This period, the record of which we have in 1 Sam. 27:1-II. Sam. 1:27, may, from the standpoint of David's career, be called the period of David's vassalage to Achish, a period of one year and four months. Saul no more seeks the life of David. He has more serious business upon his hands. The Philistines, the national enemies of Israel, once more enter the land. This time they march northward along the seashore and enter the fertile but blood-stained plain of Esdraelon. This was Saul's last campaign, for in it he lost all. His three sons were killed and he took his own life.

TIME—According to Usher, 1055 B. C., but according to Hastings' Bible Dictionary, 1017 B. C. This marks the close of Saul's reign and the beginning of David's reign at Hebron.

PLACE—This last encounter of Saul with the Philistines took place upon the great corn-field of Palestine, the blood-stained Esdraelon, in the valley of Jezreel, the valley that runs from the Jordan in a northwesterly direction to the Bay of Acre. Here "we are ready for the arrival of the armies of all nations whose almost ceaseless contests have rendered this plain the classic battle-ground of Scripture." The Philistines were encamped at Shunem with the Little Hermon behind them, to the north. Saul with his troops occupied the heights of Gilboa on the southern border of the plain. About half way between Little Hermon and Mount Tabor lay En-dor, whence the disheartened king stole his way, the night before the fatal battle, to consult a woman with a familiar spirit.

PERSONS—Saul, after a checkered reign of forty years, met death by his own hand. His was the dreadful doom of a selfish and Godless life. Heaven and earth seem to fight against such. Saul is forsaken by all means of communication with God. Samuel, the prophet, is dead; he has ruthlessly slain all the priests except Abiathar; Abiathar has taken the ephod and fled to David; if he has made a new ephod, the divine oracle is silent for him; in a reformatory mood he had tried to exterminate soothsayers and wizards; but in his sore distress he seeks out, under cover of darkness, a woman with a familiar spirit, "the witch of Endor," and consults her with reference to the coming battle. She calls up the spirit of the departed prophet, but Samuel, impatient of being disturbed, could only foretell his coming doom. He fell prostrate and fainting upon the floor. "He showed no repentance, no softening of the heart at the predicted ruin of all his hopes; certain of death, he shrank not from the contest; in stolid desperation he went to meet his doom." Samuel had died about two years before, a man greatly honored and deeply mourned.

EXPOSITION.

1. *Now the Philistines fought against Israel.*—Saul's old enemies, seeing his loss of energy and his waning power, determined to crush him with one blow. Marching north along the coast, they turned into the plain of Esdraelon and invaded Saul's country from the north. *Men of Israel fled.*—The army had no competent leader and was easily thrown into confusion. A rout followed. *Fell down slain.*—The Philistine army was hard upon them, killing and wounding them as they flew. *In Mt. Gilboa.*—The mountains rising south of the valley of Jezreel. For this see a map.

2. *Jonathan.*—He was his father's constant companion, as we have seen, and naturally near by the king in this battle.

3. *The battle went sore against Saul.*—His army was in a panic and himself flying for his life. *Archers overtook him.*—It seems that the Philistines were more skillful than the people of Israel in the use of the bow, so much so that David made the defeat of Saul's army the occasion for an order celebrating in song the use of the bow, thereby inspiring the youth of Israel to greater skill in its use. However, the "bow of Jonathan turned not back." He fought till he died. (See II. Sam. 1:22.)

Greatly distressed by reason of the archers.—He began to see that he could not hold out against them and that they would certainly either kill him or capture him. He cried to his armor bearer to kill him.

4. *Let these uncircumcised come and thrust me through.*—Death was horrible, but to die at the hands of the heathen whom he

despised would be doubly so. If a king must die let his death not be a humiliation, was Saul's thought. *Abuse me.*—Make a mock of me, triumph over me, and use my body as a trophy. *But his armor bearer would not.*—He stood in awe of the king's person, which, as we have seen, was held sacred. This man, even in the terror of the moment, could not bring himself to the point of killing his king. *For he was sore afraid.*—He not only held the person of the king sacred, but he knew that he would be liable to the charge of having maliciously murdered him after the battle was over if he should survive it. He was between fear on one side and Saul's command on the other. *Took his sword and fell upon it.*—Placing the hilt against the ground and the point at his heart, he throws his weight upon it and in an instant the work was done and the great form of the first king of Israel fell quivering to the earth, dead by his own hand.

5. *Likewise fell upon his sword.*—The poor armor-bearer, frenzied by the awful sight, determined to die by the side of his king. He evidently saw by this time that it was certain death anyhow, especially since his leader was dead.

7. *Men of Israel that were on the other side of the valley.*—People of Israel north of the valley of Jezreel. *Beyond Jordan.*—On the eastern side. *Forsook the cities and fled.*—Their king was dead, the army was cut to pieces; they were at the mercy of the invaders. They forsook their defenseless homes and fled in terror, hiding where they could. *Philistines came and dwelt in them.*—The victory of Israel seemed complete and final.

8. *On the morrow.*—The day after the battle of Mount Gilboa. *To strip the slain.*—The arms and personal effects of the dead were appropriated by the victors. *They found Saul.*—He was known to many of the Philistines personally for they had fought with him often; and if those who found him did not recognize his face and form they would do so by the insignia of his office which he wore into the battle.

9. *Cut off his head and stripped of his armor.*—Just what Saul had feared when he asked his armor-bearer to kill him. The head and armor were sent round among the Philistines as ghastly evidences of the final overthrow of their enemy. *To carry the tidings.*—That everywhere their tribes might gloat over the death of Israel's king. *Unto the house of their idols.*—They regarded their victory as a triumph of their idolatry over the God of Israel. In a great conflict their religion had won.

10. *Ashtarath.*—A goddess of the Sidonians of the Philistines. Saul's armor was hung up in her temple as a trophy. His head they deposited in the temple of Dagon. There was a temple of Dagon at Ashdod in the Philistine country, but as they took up their residence in the cities of Israel after the overthrow of Saul, it is thought probable that the house of Dagon here mentioned was one erected in some city near the scene of the conflict. *Fastened his body to the wall of Beth-Shan.*—A place on the west side of Jordan and belonging to the tribe of Manasseh.

11. *Jabesh Gilead.*—Jabesh, a town of the country of Gilead east of the Jordan. The news of the death of Saul and of his headless body reached the men of Jabesh. Saul had, forty years before this, saved their town from destruction (see I. Sam. 11:1-11). They had never forgotten this kindness.

12. *Went all night.*—Under cover of night, as the country was patrolled by the Philistines. *Took the bodies of Saul and his three sons.*—From the wall of Beth-Shean, where they were hanging in ghastly warning. *Came to Jabesh and burnt them there.*—Thus making it impossible for the Philistines ever to capture them again.

13. *Took their bones.*—Such incinerated remains as could be gathered up after the burning. *Buried them under the tamarisk tree.*—A well known tree at the time. *Fasted seven days.*—Thus expressing their grief at the death of their friend.

LESSON ILLUSTRATIONS.

Courage in death.—The mistakes of Saul ought not to cause us to forget the courage with which he met the enemies of Israel on that fatal battle-field. But the memory of Saul's death was never the inspiration to Israel it would have been had his life been different. It is interesting to compare the account of Saul's death in Samuel with that of Judas in I. Maccabees: "But they dehearted him, saying, We shall never be able; let us now rather save our lives, and hereafter we will return with our brethren and fight against them; for we are but few. Then Judas said, God forbid that I should do this thing, and flee away from them; if our time be come, let us die manfully for our brethren and let us not stain our honor." "Judas also was killed and the remnant fled." "Moreover they bewailed him, and all Israel made great lamentation for him and mourned many days, saying, How are the valiant fallen that delivered Israel."

Character of Saul.—Saul was a simple-minded, impulsive, courageous warrior; he was a loyal patriot who loved his people and was ready to give his life for them; his physical preëminence, combined with energy and enthusiasm, fitted him to lead a sudden attack and to awaken loyal support, while his intrepid courage kindled the same in others. But Saul was a son of that rude age whose roots were found in the period of the Judges. In a sense he was a child grown big. The position which he occupied demanded executive ability, tact, the power of organization, and, above all, patience and persistency. In these maturer qualities he was deficient; they are rarely the possession of fiery, impetuous natures.

* * * The constant trials and cares of the court and battle-field daunted his enthusiasm, and induced those attacks of melancholia which obscured the nobler Saul and led him to commit acts which constantly increased the density of the cloud that gathered about his latter days.—Kent.

HOME AND THE CHILDREN

The Pessimist.

Tired of weeping
And too proud to sigh;
Tired of living
And not willing to die.

Tired of building
High up in the air,
Castles of beauty
So grand and so rare

Tired of saving
For others to spend;
Tired of making
For others to rend.

Tired of listening
To the drops of rain,
Falling and sobbing
On my window pane.

Tired of darkness
And tired of light.
Tired of loving
In return for hate.

Tired of believing
In the false, the untrue;
Tired of loving
But not when I turn to you.

—W. O. Butler.

A party of Americans and Englishmen were in Ireland touring. They came to a crossroads where there was a sign reading:

"Eleven miles to Ballyshannon. If you can't read, ask the blacksmith opposite."

The Americans had a good laugh, but none of the Englishmen could see anything curious about the sign. Next morning one of the Englishmen said: "Now I understand what you were laughing about. It was this: Suppose the blacksmith wasn't at home?"

ZIG-ZAG SKETCHES

By Willis Brown

"Just A-going to."

Mary will you please help me with this work? I have a great many things to do to-day."

"All right, mother, in just a minute. I want to finish this chapter."

"Mary, Mary, come out a minute!"

"What do you want, Susie?"

"Mother, I am going to run over to Susie's for a second. I won't be gone long. Well, you have a good job. I'll help you just a little."

"Good-bye, it's nearly noon. Hurry up and get ready. You know we meet over here at one o'clock."

"Oh, mother, you must have nearly all of the work done. I'm sorry, but I didn't intend to stay so long."

"Leave the dinner dishes and I'll help when I come back; you know I promised to meet with the girls at one o'clock. There, fix my sash; fasten my dress, please. Do you know where my parasol is? Oh, you put it away. I forgot it yesterday. Good-bye, mother."

Mary is zig-zagging.

The Discontented Boy.

"I'm tired of this old stuffy office and the dirty work."

"Yes, but you are doing well, and have a good future."

"Future! There are better opportunities elsewhere. See Briggs, he is making twice as much as I am and has an easier time."

"I know, but Briggs has put in six

years hard work fitting himself for his profession, and he has sacrificed and expended a great amount of money in the preparation.

"Thomas has things easy, and he had no special training. I see by the morning papers he made \$50,000 on the Board of Trade in a wheat deal."

"But you might have lost."

"Young King returned from the Klondike last week and was offered \$200,000 for his gold mine, and here I have been pegging away for four years and have not made one-tenth of that."

"But, as I said, you have done well, and have a good business."

"I know others have done worse, but I don't like this humdrum. I believe I have as much ability as Thomas or King, and they have struck it. I'll take the first opportunity to try my hand at anything that will bring me quicker money."

"Great wealth is not accumulated by chance. The great financiers and successful men of our day were contented plodders until they mastered a certain business."

"O, well, I want something faster."

This fellow is zig-zagging.

Zig-Zagging.

Young men are wanted to-day. Young men who will work rather than fill up the time because they are paid for it. Business men want work done that will bring them a profit. The only way for a young man to be sure of a position and a competence, is to make himself worth it.

If you are working simply for bread and butter, and have no interest more than this in your work, you are zig-zagging.

If you do not make everything you do the only thing while you are doing it, you are zig-zagging.

If you do not stand alone, if need be, for what you firmly believe is right, you are zig-zagging.

If you envy the fellow who may be better off than you and are discontented in your work, you are zig-zagging.

If you have habits that are hard to control, and you permit them to rule you, be sure they are weakening your physical and moral nature, and you are zig-zagging.

Zig-zagging will keep you at the bottom of the ladder. The one who saves his strength for definite purposes will be the one to reach the top, and with success either moderate or exceedingly great, be honored and respected.

Zig-zagging will wear you out and sap your ambition.

Zig-zagging will keep you useless. Let Towser teach you a lesson. Be wiser than a dog. Don't go zig-zagging.

A Frown—A Smile.

'Twas just a cross, impatient look;
No spoken word, and yet,
It crushed a heart of tenderness,
And made an eyelid wet.

'Twas just a tender glance and smile;
It drove away the gloom,
And made the cheeks so wan and pale,
Like summer roses bloom.

—Willis Brown.

DON'T FORGET.

By Ida M. Budd.

In the petty cares and trials
That perplex us day by day;
'Mid the toils and self-denials
We encounter in our way;
When we feel our patience failing,
And our courage almost gone,
Two things still we'll find availing—
Keeping sweet and holding on.

Tho' we look thro' tears of sorrow
Back o'er yesterdays of pain,
Farther on there waits a morrow,
When the sun will shine again,
And beneath its smile of favor
We may think of victories won
Humbly trusting in our Savior,
Keeping sweet and holding on.
—Ram's Horn.

The Most Remarkable Long Distance Run in History of Railroad.

All previous records for railroad time from Atlantic to Pacific coast were broken Friday, August 7.

Henry P. Lowe of the Engineering Company of America left New York Tuesday afternoon, August 4, at 2:45, immediately upon hearing of his daughter's fatal illness in the distant California city of Los Angeles. He raced westward to Chicago at an average speed of 48.8 miles per hour, arriving in Chicago on Wednesday forenoon. Hurrying from the Lake Shore to the Santa Fe depot the anxious father boarded the special and was outward bound twenty-three minutes after reaching the "Windy City." Composed of coach and hotel-car "Rocket" and drawn by a powerful iron greyhound, with Engineer Duggan at the throttle, the Santa Fe special leaped into the race, with orders to make no stops except those to take water and coal and to change engines and crews.

At 1:06 p. m. on Friday, August 7, the train rolled into Los Angeles ten hours ahead of the schedule as originally planned, the distance from Chicago to the Pacific coast (2,265 miles) having been covered at an average of 42.8 miles per hour, beating the time of the Santa Fe's California Limited by fifteen hours and sixteen minutes.

This crossing of the American continent in seventy-three hours and twenty-one minutes establishes a record for the trans-continental trip that will not be surpassed for many days to come. When it is considered that the time was brought down to this remarkably low figure only by extraordinary speed on the level prairies and the broad tablelands, some idea of the tremendous strain may be gathered. For long distances a speed of considerably over a mile a minute was maintained. The route from the Mississippi to the Continental Divide is up-grade, with much steep mountain climbing in places.

To show the great demands made upon our Board of Church Extension, there were 22 applications, aggregating \$41,000, which came in during the month of July. Add to this number and amount the applications that will be filed in August and September, in view of the forthcoming September Offering, and you will have some idea why the Board of Church Extension is pressing hard upon the conscience of every church and preacher the taking of the Annual Offering in September.

WHAT \$10.00 WILL DO

Invested in the Co-Operative Mail Order Business

**Co-Operative
Profit-Sharing
Money-Saving**

A MAGNIFICENT MERCANTILE ENTERPRISE

**A HANDSOME
LIFE-INCOME**
Assured to Investors.

FIRST PUBLIC ANNOUNCEMENT

OF Interest to Everybody and Worthy of Your Closest Attention to the End Because it Contains a New Idea Which Will Appear to You as Unique, Striking and Certain of National Success.

THIS is an advertisement—We desire to set forth to the readers of this paper the true merits of a splendid safe investment—opportunity—and challenge the searching scrutiny of the most conservative banker, lawyer or business man. Let us preface the announcement by saying that this is not the mushroom scheme of a promoter, but a well weighed, carefully balanced plan of organization matured by years of experience and careful study and based on practical successful operation. We have laid our entire plan and proposition before some of the leading bankers, lawyers and business men of Chicago and other cities, also before many of the leading manufacturers throughout the United States, all of whom have pronounced it correct in principle, practical and certain of success. All these people have been approached in a private way, and many of them have interested themselves with us. They are positively leaders in the business world and known by everybody. Here is the proposition plainly stated: We have organized the "**Cash Buyers' Union, First National Co-Operative Society**" taking as a basis for this organization the old well established and eminently successful institution, the Cash Buyers' Union, a concern which has been in successful operation for the past eighteen years, whose advertisements have appeared in every mail order, agricultural and class advertising medium in the U. S., and whose name is a household word in every farm and village home. It has already several hundred thousand active customers scattered throughout the land from Maine to California and from British Columbia to the Gulf. We have reorganized this institution with a capital of **Five Million Dollars**.

THIS IS OUR PLAN

We want every reader of this paper to become a stockholder of the **Cash Buyers' Union, First National Co-Operative Society**, of Chicago, Ill.—one of the largest mail-order houses and the greatest co-operative store in the world. We want *small* stockholders, but thousands of them, and every where. We will sell more than 100 shares (\$1,000.00) to any one individual and reserve the right to return your subscription and money after the amount of stock allotted to your county has been placed, or for any other good reason. This means that *you must act at once* or your letter and remittance may be returned to you, thus depriving you of participation in *a great national movement toward co-operative dealing*, depriving you also of this most exceptional opportunity for a *strictly high-grade* and immensely profitable investment—far better than a government bond and as safe; better than your savings bank deposit; better than real estate, mortgages, stocks, bonds or any other flattering investment you may mention.

We Have Refused to Accept \$250,000.00

offered by one single Chicago capitalist, who, like ourselves, is so strong a believer in the *co-operative* mail-order business, so forcibly attracted by its wonderful earning power as demonstrated by famous national successes that he would be thankful to be permitted to invest his money in our shares. We have refused him because he could only *give us his money*.

[illegible]

As Owners, You will receive 7% on your investment (*that is guaranteed*) and *in addition* a proportionate share of 15% of the investment from the very start and may reach 50.75 or 100% annually according to your investment.

Carpets and Curtains
Cutlery Supplies
Dresses
Fishing Tackle
Furniture
Hardware
Ladies' Wearing Apparel
Miners' and Prospector's Cante
Notions
Paints
Plumbers' Supplies
Surgical Instruments
Stationery
Tailors' Trimmings
Tinware
Tombstones
Tools of Every Description
Toys
Wall Paper
Woodenware

General Merchandise
In fact, a Complete Line of
Write for any of these FREE Catalogues

\$500,000 and offer for sale at par, for cash, PREFERRED STOCK ONLY. The preferred stock is fully paid, non-assessable, seven (7) per cent Guaranteed Cumulative and Fully Participating.

THIS MEANS:

FIRST—THE PREFERRED STOCK is called preferred because it constitutes an absolute first claim, in effect A FIRST MORTGAGE on the entire assets, property, property-rights, trade-marks, trade-rights, etc., and the net profits of the business. The common stock cannot draw one cent of dividend until the PREFERRED STOCK has first been paid its guaranteed 7 per cent dividend each and every year.

SECOND—IT IS FULLY PAID and NON-ASSESSABLE. You that purchase \$100 pays in full for one share and you cannot be assessed for further payment under any consideration.

THIRD—An annual dividend of SEVEN PER CENT must FIRST be paid each and every year on all the preferred stock before the common stock receives one cent, and this dividend is also FIRST CLAIM on all the property of the society.

FOURTH—FULLY PARTICIPATING means that in addition to the seven per cent guaranteed dividend, the preferred stock fully participates—share and share alike—in all the profits of the society. For example: If the net profits of the society amount to 35 per cent on the investment the preferred stock will receive its dividend of 7 per cent and the common stock dividend another 18 per cent dividend.

is per cent on the investment right from the start is the most conservative estimate it is possible to make. The object of this organization is to establish a NEW BUSINESS ENTERPRISE, but a business which already has several hundred thousand satisfied customers with whom it is now doing business every day and which SELLS EVERYTHING FROM A NEEDLE TO A THERMOMETER MACHINE, reaching every part and point of the civilized world.

During the past year the CASH BUYERS' UNION—the very business you buy into—HAS EARNED \$5

Cash Buyers' Union, First National Co-Operative Society, 158 to 168 W. Van Buren St., Chicago, Ill.
REFERENCES—First National Bank, Chicago, Depository; Metropolitan Trust and Savings Bank, Chicago, Registrar; Messrs. Lord & Thomas, Advertising Agency; Dun's or Bradstreet's Mercantile Agencies; any railroad and express company. The publisher of this or any newspaper or magazine. Any bank or reputable business house in Chicago.

REQUEST FOR PROSPECTUS.

Cash Buyers' Union, First National Co-Operative Society, Dept. A950, 158-168 W. Van Buren St., Chicago.

Gentlemen:—Please send your complete "Book of Information" and all literature pertaining to the profit sharing stock of your company to

Name.....Street.....
P. O.State.....
It is understood that above will be sent to me free of all charges and that I am under no obligation whatsoever to subscribe.

men—all in one.

As Owners. You will receive 7% on your investment (that is guaranteed) and in addition a proportionate share of the profits, which are from 15% on the investment from the very start and may reach 50, 75 or 100% annually according to the amount of business secured.

As Customers: You have special privileges in purchasing and can buy (if you desire to patronize your own store, which is optional) at a special stockholder's discount from the regular catalogue price, which alone will save you more than your entire investment in a short time.

As Co-Operators: If you influence orders for us you will receive the vast amount of money which would otherwise have to be spent in selling expense—newspaper advertising and catalogues.

This is Co-Operation at Last

in the truest sense of the word—the people owning their own store—with a purchasing power greater, more stupendous than that of all the great department stores of New York City and Chicago combined—a purchasing and distributing power which will drive price points lower than ever before, reduce the cost of living and enable the people in any part of the country to supply their needs—either direct, by mail, or perhaps through local branch stores—at nearly half the price they are ordinarily obliged to pay.

Detailed Plan of Capitalization

We have decided to re-charter the "Cash Buyers' Union" under the name of CASH BUYERS' UNION, FIRST NATIONAL CO-OPERATIVE SOCIETY, and to increase its capital stock to FIVE MILLION DOLLARS, consisting of 500,000 shares of \$10 each and divided as follows:

HIGH AS 40 PER CENT ON THE CAPITAL INVESTED on a comparatively small business, consisting of but few departments. With the much larger business assured through the interested and profit-sharing co-operation of thousands of customers, and the public at large, an even higher ratio of profit is safely assured.

LIMITATION OF SUBSCRIPTION:

We should prefer to place this stock to 500,000 individual shareholders, each owning but one share, than to have the object of this organization; therefore, not to exceed 100 shares (\$1,000) will be sold to any one individual.

Again, in order to distribute our representation EQUALLY throughout the country, we reserve the right to decline your subscription if the amount of shares allotted to your country on the basis of population has been reached. We do not accept total subscription until further notice, the right to return all money received in excess or apply it on the next month's allotment, if you prefer.

NET PROFITS:

is per cent on the investment right from the start is the most conservative estimate it is possible to make. The object of this organization is to establish a NEW BUSINESS ENTERPRISE, but a business which already has several hundred thousand satisfied customers with whom it is now doing business every day and which SELLS EVERYTHING FROM A NEEDLE TO A THERMOMETER MACHINE, reaching every part and point of the civilized world.

During the past year the CASH BUYERS' UNION—the very business you buy into—HAS EARNED \$5

HISTORY:

A RETURN OF MORE THAN THIRTY TIMES THE INVESTMENT IN SIX YEARS. The tremendous earning power of the mail-order business is history.

One of the pioneers in the business, as long as twenty-five years ago, started with a small office and having little or no money, offered a half interest in his plant for \$2,000, which money he had refused. To-day this same \$2,000 half-interest is worth \$3,000,000 and not for sale at any price. And all this vast capital has been piled up by profits of the business.

For another example: Eight years ago a Chicago capitalist entered a newly started mail-order business. He contributed to the capital of the firm less than \$6,000. During the six years of his ownership he withdrew the six years' investment in dividends, and finally sold his interest for considerably over a million dollars. Six years in the mail-order business netted him MORE THAN THIRTY TIMES his original investment.

All this was done under close individual partnership, with limited capital and without the tremendous co-operation and selling force of thousands of thousands of co-operative stockholders.

With such achievements by private individuals, a strongly co-operative organization with other combined WITH THE MOST SKILLED FORCE OF MANAGERS AND EMPLOYEES RECRUITED FROM ITS OWN SHAREHOLDERS will, without question, achieve still greater results both in point of sales and net profits produced.

IN CONCLUSION: It is evident from these facts that the mail-order business is the only commercial agency any bank in the city of Chicago, or the publisher of this paper, that our proposition will meet with immediate national acceptance, as this advertisement appears in every paper of value from the Atlantic to the Pacific and from Winnipeg to the Gulf. It is evident, also, that THIS STOCK GIVE, BEARINGLY OVER-SUBSCRIBED, GIVE A PRESENT COME FIRST PRINCIPLE, "A PRESENT COME FIRST PRINCIPLE," will be applied from the very start. While we shall be glad to send our elaborate "Book of Information" to all those who desire more complete details, we advise you, in your own interest, to SUBSCRIBE TO-DAY. NOW. BEFORE YOU LAY ASIDE THIS PAPER; and we and our bank agree to return your money if it takes ten days after subscribing you change your mind and do not wish to invest with your investment for ANY reason.

Cash Buyers' Union, First National Co-Operative Society, 158 to 168 W. Van Buren St., Chicago, Ill.
REFERENCES—First National Bank, Chicago, Depository; Metropolitan Trust and Savings Bank, Chicago, Registrar; Messrs. Lord & Thomas, Advertising Agency; Dun's or Bradstreet's Mercantile Agencies; any railroad and express company. The publisher of this or any newspaper or magazine. Any bank or reputable business house in Chicago.

For Quick Action Fill in this Remittance Blank
Order, Check or by Registered Mail, if desired.
Metropolitan Trust & Savings Bank, Dept. A950, Cor. Madison & LaSalle Sts., Chicago, Ill.

Gentlemen:—I hereby subscribe for.....shares of the full paid, non-assessable, 7% preferred and fully participating stock of the Cash Buyers' Union, First National Co-Operative Society, at \$10.00 per share. Enclosed find \$.....in payment of same. This stock is to be registered by you in my name and the stock certificate sent to me. I am not to be disturbed in my ownership until I am notified to turn over my money to the company. If my subscription is received too late, the money is to be returned to me.

Name.....Street.....
P. O.State.....

California and Church Extension

CHURCH EXTENSION IN CALIFORNIA

By G. W. Muckley.

"Here, January 3, 1770, landed Very Reverend Father Junipero Serra, O. S. F., and founded the following missions: San Diego, July 16, 1769; San Carlos Monterey, June 3, 1770; San Antonio De Paula, July 14, 1771; San Gabriel, Sept. 8, 1771; San Louis Obispo, Sept. 1, 1772; San Francisco De Los Dolores, Oct. 9,



Junipero Serra, Founder of the Catholic Missions, California.

1776; San Juan Capistrano, Nov. 1, 1776; Santa Clara, Jan. 18, 1777; San Buenaventura, March 21, 1782, and died August 28, 1784, in San Carlos Mission, Carmelo Valley. "As the Lord liveth even what my God saith, that will I speak."—II. Chronicles, 18:13.

"This monument, erected by Jane L. Stanford, in the year 1891, in memory of Father Junipero Serra, a philanthropist, seeking the welfare of the humblest, a hero daring and ready to sacrifice himself for the good of his fellows, being a faithful servant of his Master."

The above is the inscription on a monument erected by Senator Stanford's wife. The monument stands on the top of a hill separating Monterey from Pacific Grove. It represents this illustrious founder of the Catholic Missions standing near a boat. It is a pity that vandal hands compelled the placing of a high iron fence around this beautiful monument, obscuring it from view.



Old Catholic Mission, Santa Barbara. Front View.

The boat speaks of a world of history and hardship. It will be remembered how the Jesuit missionaries, possessed of a passion for saving souls, pushed out

from the shores of Italy and Spain, in their frail craft, faced the storms of the Atlantic and at last reached the Western World. It is interesting to know that Roman Catholic Church Extension money was back of these men and that, as they blazed the way in the first towns of the new world, this extension money was ready for them for the necessary buildings in Canada, the Americas and in Mexico. As early as 1620 the Catholics of Europe, with their usual far-sightedness, began to see the need of a Church Extension Fund and started one. The Catholics of France raised as much as one million dollars in a single year. A Catholic priest once told the writer that with them it was not a question of locating. It was only a question of "Where is the best place to locate? We have the money." Is it too much to ask that our brotherhood give a half million by 1905, and a million by 1909, for so great a work as our brotherhood has before it? To the skeptical man it is a matter of amazement that men should have the zeal, perform the wonders and endure the hardships that these Jesuits experienced. The mainspring of these men's actions was a bitterly realistic belief that



Old Mission, Santa Barbara, Side View.

the souls of all human beings not baptized into the Catholic church were certain to suffer the eternal torments of hell. These early Jesuits had gentle and refined natures, and the pity aroused in their souls by this belief nerved them to superhuman effort and enabled them to consecrate their lives to endless toil and pain in behalf of the savages.

Because of this conviction, Father Junipero Serra sacrificed his comfort and his health to save the Indians. With a painful sore of years' persistence upon his leg, he walked with trembling, weary steps all the way from San Diego to Monterey to help the people, and then wept bitter tears because he could do so little for them. So strong was his belief in hell that to illustrate its torments to the Indians he would, during his sermons, pound his breast with a stone until the blood streamed from the wounds thus self-inflicted. To his dying day he related the incident in his life when, about to sprinkle an Indian baby, the mother suddenly fled with the child, never to return. He felt that some unworthiness of his was responsible for the loss of the child's soul.

When Monterey mission was established, though it was only a rude hut of

thatch, with a cross beside it and a mission bell suspended in the forks of a tree, the people of Spain and Mexico were filled with joy because it meant the salvation of countless Indian souls.

Such was the temper and zeal of the people who accomplished these wonders in the wilderness. The permanent results were not great, and their view of life was narrow and bigoted, and they were clouded in superstitions, yet their



Carlos Mission, Carmelo Valley.

daring, their unselfish devotion, purity of life and purpose, coupled with great personal suffering and sorrow, will teach lessons as long as men suffer and yearn for better things. Their spirit was Christ-like, for did not the Savior leave all the riches and glory of heaven and make himself a servant on earth and finally die, because of our lost condition? Can we fire our souls to-day so that we shall go forth in the face of hardships to save men? When we know men are lost without obedience to Christ, can we stir ourselves to snatch them as brands from the burning?

THE ITALY OF AMERICA.

By G. W. Muckley, Cor. Sec.

California in her best clothes is as beautiful as Italy, and can be made fifty times as rich, after taking out of the calculation her arid plains and barren



Old Catholic Mission, Monterey.

mountains. The people of California are enterprising and hospitable as her mountain deserts are lazy and inhospitable.

The passenger on the Santa Fe road must not allow his first impression of California to be made by the hot, dreary, dusty waste of the Mohave desert, for

when once he has approached the blue line of the San Bernardino mountains he can be assured that on the other side is the promised land of oranges and flowers.



Terraced Orange Grove, Riverside, California.

One of the first inducements to go to California is her mild winter climate. You would think that the enterprising people of this land of sunshine, flowers and pleasant rains had arranged with Providence that people who come to California to restore their health must remain.

It is no wonder that new lines of railroad are being constructed all the time, with splendid roadbeds and the heaviest steel rails. One is amazed at the new towns that are being built and strung along these railroads like beads upon a string. Let us remember the words of Ralph Connor, that man who saw opportunities because he lived in their midst: "The church must be in with the railroads; she must have a hand in the shaping of the country. If society crystallizes without her influence, the country is lost, and the United States will be another trap door to the bottomless pit."

The missionary and the church have gone into this country and are there to stay. The claim of this country is that it is new. In the formation of these towns the church should go in and shape thought. Our business is to make churches after the apostolic pattern that



A California Preacher's Vacation.

plead for unity. The plea for the western town is not "multitudes are here," but "multitudes of people will be here, and the primitive church should be here to receive them with outstretched arms and welcome hands."

The people moving into all new countries are without much money for the present to put into church buildings.

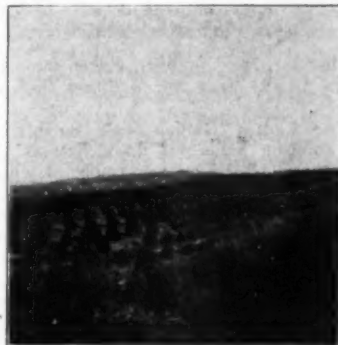
It is a noble thing for us who are stronger to give money to this fund to be loaned for a short or long time as may be necessary to tide the church over a crisis and thus give it the foundation for future usefulness and greatness in the service of Christ and the community.

CALIFORNIA CHURCHES.

By A. C. Smither.

In California the Board of Church Extension has helped to build twenty churches. The appreciation of these churches is shown in the articles which follow. A loan of \$1,200 was promised to Redlands. Upon the strength of this promise they have now a \$6,000 property, well located. Ventura was promised a \$1,000 loan, upon the strength of which they were encouraged to build, and on dedication day did not need it. Paso Robles recently received a loan to save the sale of their building for debt.

Here is a list of the churches that have received loans in California and the amount of each loan. Stars indicate



Orange Grove, Redlands.

loans that have been paid back to the board:

Alameda	\$1,900
Anaheim	1,000
Bakersfield	400
Chino	500
*Escondido	300
Gridley	1,000
Hanford	2,000
Lompoc	500
*Los Angeles (East Eighth Street church)	1,000
*Pasadena (East Side)	700
Paso Robles	350
Redlands	1,000
*San Bernardino	500
Santa Monica	1,000
Santa Paula	1,000
Santa Cruz	1,000
San Diego	1,500
*Selma	500
Whittier	350

In the early part of 1893 Church Extension Secretary George W. Muckley made a famous canvass of California, by means of which in a short time \$14,000 was pledged to the work of Church Extension. That first trip of the secretary acquainted him with the possibilities and growing needs of this great western country. This conviction has been strengthened by subsequent visits. The result of this acquaintanceship and the persistence of our workers have resulted in a large amount of church extension help being rendered our cause on this coast.

Many would not have had the courage to build had it not been for the faith engendered by the promised aid from the Church Extension Board. Resulting



A California Rose Bush "Gold of Ophir."

largely from this aid, we have nice church buildings in almost every town in all this section and our churches are prospering.

Our church extension work is one of the surest of all our great enterprises. Let no means be spared to push its propaganda into every church in the brotherhood.

Los Angeles.

SANTA CRUZ.

By R. N. Davis.

Through the self-sacrificing labors of R. L. McHatton and the faithful and hearty co-operation of the few members of the little mission church at Santa Cruz, of which Brethren Todd, Lewis, Atterbury and others deserve especial mention, a comfortable house of worship in a central location was erected. While every effort was made to economize expenses, still there was a debt of \$1,000. Our Church Extension Board came promptly to the rescue. I cannot express in words the good that has been done and will be accomplished by this timely aid. Santa Cruz is a very important place for our people. It is here



Santa Cruz Christian Church.

that our Christian Tabernacle and camp grounds are located, "beautiful for situation," in plain view of the great Pacific, in the southwest portion of the city, about one mile from the courthouse,

where the hosts of God are wont to come annually for a two weeks' encampment for the purpose of preaching and hearing the gospel and attending to the Lord's business. Where the State Missionary, the C. W. B. M., the S. S. and the C. E. conventions are held. It is the Jerusalem of our people in California.

And for beauty of location, loveliness of climate, grand natural scenery and healthfulness, there is no city in the United States that excels it. It will be a great resident city. Near twenty years ago I landed in Santa Cruz county, Watsonville being my first pastorate in California. Therefore I know whereof I speak.

While I am not in the real estate business, if any brother or friend wishes to write me, who is thinking of making a home in California, or coming for health, rest of pleasure, I will give him any information I can. The church at Santa Cruz extends a hearty vote of thanks to G. W. Muckley and the Extension Board for their kindly help and promise a lifelong friendship.

CHRISTIAN CHURCH, CHINO, CAL.

By F. M. Dowling.

Nine years ago a meeting was held in Chino. At the beginning only two Dis-



Christian Church, Chino, Cal.

ciples were known to be in the town. Fifty-four persons were baptized and about 20 others went into the newly organized church. The brethren made liberal pledges for the building of a church house. They were unable to reach a sum that would provide them with a satisfactory building. They applied to the Church Extension Society for a loan. The application was endorsed, the loan was granted and the house erected. Unfavorable conditions, which could not have been foreseen, have affected the community in a business way. The church felt these reverses. There are signs of returning prosperity. It is unquestionably true that our Church Extension Society has made possible whatever success the church at Chino has had or may have.

LOMPOC CHRISTIAN CHURCH.

Mrs. Ella McBride.

Words fail to express the value of the Church Extension loan to the Lompoc church. We would not now have a house to worship in if it had not been for the loan. Lompoc is a field for the work of

our church. It is white already to harvest, and we pray that the Lord will send forth laborers tried and true. We need help.

CHRISTIAN CHURCH, BAKERSFIELD.

Naomi D. Rigney.

We could not have secured the funds with which to build our little place of worship anywhere else at so low a rate of interest as we did from the Board of Church Extension, and therefore very



Christian Church, Bakersfield.

probably would not have gotten it at all, being in the financial condition that we were.

The Ladies' Golden Rule Society of our church have put up a hall at the north end of the church (most of which is shown in the accompanying cut), at a cost of \$1,048. This is leased as a rooming house, but will eventually be used for holding lectures, socials and other gatherings. This brings a revenue of \$300 per annum. A sidewalk has been constructed to the south and east of the church, which has greatly improved the looks of the premises and enhanced the value as well. This was done at an expense of \$224.

We have a home, through the Board of Church Extension, and we have been able to have a man of God with us most of the time. A good work has been accomplished in this wicked town. We have a good prayer meeting, which is the life of a church. Not a large, but a spiritual Y. P. S. C. E.

CHRISTIAN CHURCH, SAN BERNARDINO.

San Bernardino is a great railroad center and the home of several hundred



Christian Church, San Bernardino.

employees. Because of the healthful climate, many people come here to locate, and many to recuperate and return.

These people come, many of them, from church homes, where they have espoused the Christian religion in its apostolic simplicity, and our Church Extension Board showed much strategic forethought in helping to provide for them a church home here. Then again many of them come from homes where they never have heard a full and unadulterated gospel, and equal wisdom was manifested in providing a place where the simple primitive gospel might be preached to them also. Let us push this great Church Extension work with greater vigor than ever before, and rally to the support of the September offering, that similar good work may be done in many other places in this great and growing west, as well as in other sections of our great America, and through our great America in all the world.

HOW SAN DIEGO MOVED.

By W. E. Crabtree.

Fifteen or sixteen years ago San Diego had a wild boom. People did many foolish things. Building lots were fabulously high. When a small band decided to organize a Christian church they selected and built upon a lot which, after the collapse of the boom, proved to be an out-of-town location. In 1901 we decided to secure a more central location. The



Christian Church, San Diego.

church exchanged lots and paid the difference, raised what it could, but was fifteen hundred dollars short of the goal and would have had great embarrassment in closing the deal had not a loan from Church Extension been granted us. With that in prospect we put our house on solid rollers, laid wooden tracks, hitched some horses to the "edifice of worship," and at least once "the pillar and ground of the truth" moved. It was a pretty sight to me, after an acquaintance with it of nearly six years, to watch it "go." It seemed to enjoy it, too, for when we backed it on its new foundation it took on a more pretentious air. What has been the result of this move? We have added fifty seatings, we have the house full at both services, with many strangers present. The effect upon the community has been excellent. "Largest church in the city," "Your society seems the most prosperous of all, I hear it spoken of everywhere in town," "You'll have a fine church on the corner," "You'll have to build a larger house, won't you?" These are some of the expressions picked up on the outside. I am sure every member is a friend of Church Extension. We give seventy dollars a year to the fund now, and when

our large day comes we intend to name our memorial fund "Church Moving Fund." Church Extension came up like a powerful "shove" engine when our little bull-dog engine was straining every bolt and bar, hitched onto rear sleeper (I can't help what that implies), and up we went to the top. We must keep old "shove" well oiled and stored with fuel or he'll remain stationary on the switch below grade.

CHRISTIAN CHURCH, WHITTIER.

R. H. Bateman.

Recent developments and progress have practically proved the wisdom, utility and profit of the Church Extension work in the town of Whittier, Cal.

It lies fifteen miles southeast of Los Angeles, and the two cities are in sight of each other and are connected. A view of the ocean can be had from some of its higher portions. The State Reform School is located here. Recently large deposits of petroleum have been discovered in the hills lying to the east and south of the town. For the last two or three years capital and families have



Christian Church, Whittier.

been coming here for business investments and for homes.

The town has grown steadily and permanently with a very desirable class of people, being without a prohibition town, as there is not a saloon here. All this is, of course, a benefit to the Christian church, but it was through the Extension Board that a home was provided for our people, who were few in numbers and weak financially. The church has met its annual payments to the board and has no other debts.

GRIDLEY, CALIFORNIA.

J. W. Long, Per Board of Directors—F. E. Ryan, Secretary.

The Christian church was organized at this place in the spring of 1886 by R. L. McHatton, with twenty-two members. We held our meetings in the U. B. church for a time, also in the Methodist church, until notified that they desired the use of their houses. We next rented a building which was formerly a store room, and went on with the good work, adding to our membership. By the noble efforts of the Ladies' Aid Society we were enabled to keep our heads above water.

In the year 1899 Bro. Coggins came to preach for us. A young man full of en-

ergy, and not afraid of work, he went about setting things in motion to build a house of worship. The Southern Railroad Company had given the church a



Gridley, California.

deed for a lot, but it was situated in the southeastern part of the town, too far out to build a church on. The building committee found a lot for sale on the main street near the depot which could be bought for \$125. Our gift lot happened to adjoin a good sister's home, and she bought it for \$100, and the committee had the proper transfer made. The Board of Church Extension was written to. The church was completed and we believe we have one of the best and prettiest houses of worship north of Sacramento, in the Sacramento Valley, and had it not been for the assistance of the Board of Church Extension we could not have built the church. We are now the leading church of the place.

SELMA, CALIFORNIA.

C. S. Needham.

Fifteen miles south of Fresno, with a population of 2,000 and growing rapidly, in close proximity to the renowned "raisin center" of California, Selma has a great future before her. This portion of the San Joaquin valley is under a splendid system of irrigation. There are nine church organizations which, with one or two exceptions, are quite prosperous. The Christian church is one of the strongest and is taking on a steady and healthy growth. It is here to stay. Her sky has cleared and no more storm clouds are visible. Not a little of her present prosperity and promising outlook is due to the timely assistance of the



Selma, California.

Board of Church Extension, which advanced a loan of \$500. Nearly three years ago T. H. Lawson, state evangelist, assisted the church in clearing herself of this indebtedness, and now she "owes no man anything" but a faithful service of love. In view of the general pros-

perity of this region, its promising future and the fact that its population is becoming denser each year, the importance of Selma as a field for the work of our church cannot be overestimated. California and the entire Pacific coast stand greatly in need of the assistance of "our home boards." Only those who visit our state and traverse the length and breadth of its great valleys and mountain districts can realize the importance of California and the Pacific coast as a field for missionary work. The San Joaquin Valley is a great empire in itself. In this vast domain one may travel many miles without seeing a church spire or hearing the chimes of a church bell of any denomination. Much good work is now in progress, but still from California's destitute fields goes out the Macedonian cry.

ANAHEIM, CALIFORNIA.

Erwin F. Kellogg.

Anaheim is one of the oldest settled towns in southern California, but was neglected and overlooked by the church of the reformation until the last ten years. In 1893 the writer found that there were quite a number of young folks, and some older, that wanted to hear the old Jerusalem gospel preacher. So I corresponded with Bro. B. F. Coulter of Los Angeles, who sent Elliott Ward, and with a tent furnished by Bro. B. F. Coulter, we commenced a protracted meeting, which lasted for over four weeks, and resulted in the organization of the church here with thirty-eight members. We struggled along until 1894, at which time we purchased a lot in almost the center of the town for the sum of \$500, and when we dedicated in 1896 we found ourselves with a house costing \$4,000, which left us with a heavy debt to carry. We did not know just what best to do. The least we could

GOT TO

Have Sharp Brains Nowadays or Drop Back.

The man of to-day no matter what his calling, needs a sharp brain and to get this he needs foods that not only gives muscle and strength but brain and nerve power as well.

A carpenter and builder of Marquette, Mich., who is energetic and wants to advance in his business read an article about food in a religious paper and in speaking of his experience he said: "Up to three years ago I had not been able to study or use my thinking powers to any extent. There was something lacking and I know now that it was due to the fact that my food was not rebuilding my brain."

"About this time I began the use of the condensed food Grape-Nuts and the result has been I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active but my muscles are also harder and more firm where they used to be loose and soft and my stomach is now in perfect condition. I can endure more than twice the amount of fatigue and my night's rest always completely restores me. In other words I am enjoying life and I attribute it to the fact that I have found a perfect food." Name given by Postum Co., Battle Creek, Mich.

get money for here was eight per cent, and it was hard to get security for that amount, because money loaners did not want to loan on church property. We learned of Church Extension and was informed that \$1,000 was all that they could loan on our church, so we made a desperate effort and secured all but the one thousand and received that promptly from Church Extension, without which we would have been so hampered that we would not have been able to sustain the work here. Now we have the best house in town and about the largest congregation and Sunday school, beside the Catholics. The prospects of our cause here are now very promising. There are many fields like this in California which can be made strong points for our plea if the few Disciples in them are organized and helped.

SANTA PAULA CHRISTIAN CHURCH.

Chris P. Pann.

The work of Church Extension needs no defense, nor can praise add anything to its glory. Without its help the struggles and tears of our faith would not have ripened into our song of the reapers. Primitive apostolic Christianity, in



Santa Paula Christian Church.

this city of 1,200, lingered in the cradle of doubt, winning the contempt of the community, until Church Extension gave to a dozen Disciples the needed aid to bring permanency and a home to this work. We have here the best town in this fertile and prosperous country. Religiously this point is strategic. We now have two mission points, and disciples of Christ at other places desire our visitations. We are weekly gaining strength and prestige. Without Church Extension this work could not be. Bro. Muckley pronounced our house in Santa Paula to be as suitably located, arranged and completed, according to our demands, as any he had seen throughout the entire land.

Church Extension encourages faith to walk, inspires love to labor, and crowns all in the Master's joy. This is its glory. Therefore meet your apportionment; double it if possible.

SANTA MONICA CHRISTIAN CHURCH.

J. R. Speck.

The benefit that Church Extension has been to this church is that it saved the building to our brotherhood. Like many another church, led by an unwise preacher, they built beyond their means, mortgaging the property for a thousand to pay the indebtedness. The money was borrowed from a private individual, who had no interest in the Church of Christ. The rate of interest was high, and the

church was fearful of losing the building altogether when, like a friend indeed,



Santa Monica Christian Church.

Church Extension stepped in and loaned us the money at four per cent, and we are hopeful and happy.

NEBRASKA STATE CONVENTION.

The Nebraska state convention for 1903 was held in camp at Bethany, Aug. 4-9. The total enrollment was over 1,100, the largest in our history. The enthusiasm was steady and could not be cooled even by the occasional dashes of rain. The extra number of tents were all filled and the grounds never looked so well.

The program was carried out as printed very closely. Only a few numbers being absent. The only possible objection raised to this feature of the convention was that it was overcrowded. The meaty and carefully prepared address by N. S. Haynes, on state missions, was a paper worthy of a wider hearing. J. H. Bicknell's paper on Christian unity was a gem in its class. These should both be in print. The convention concert Saturday night was the finest we have ever had. The Lord's day sermons—A. C. Corbin, the veteran bishop of southwest Nebraska, W. J. Lhamon and R. A. Schell, the preachers—were all food for the souls of the hundreds that listened. The communion in the afternoon was an inspiring hour. From outside the state we had as speakers Mrs. Louise Kelly of Kansas, W. J. Lhamon in a daily lecture on the Bible, M. B. Madden from Japan, R. H. Waggener of Kansas City, G. W. Muckley of the United States. Japan will be nearer to Nebraska because of Bro. Madden's visit. Three of our own state workers, now under appointment to foreign lands, were present. Bro. and Sister H. G. Wilkinson, Porto Rico, and Dr. C. L. Pickett, Luzon, P. I.

The business reports showed large gains in money matters, in both the missionary society and the O. W. B. M. The total receipts from all sources of the N. C. M. S. were \$3,836.98, of this amount \$962.45 were trust funds. The total expenditures were \$2,999.74. The apportionment receipts were \$1,378.52, almost double that of last year. There was an increase of 16 churches in the number paying on apportionments. There is yet not less than 47 that are able to give, that do not do so. There were 215 baptisms, and 155 otherwise as a result of the work of our missionaries. Two churches organized and three reorganized. Twenty-seven places were assisted aside from the general work of the secretary. He reported four new houses dedicated by him since last convention.

The total reported number of additions in 106 of our churches is 2,043, 1,110 of them baptisms. These churches report 13,337 members. Estimating the others from old reports there are 15,500 members in the churches. There are scattered members in the state that will swell the total to perhaps 18,000. Liberal pruning has been done in church lists this year. The new board elected is practically the same as last year, with some changes of position. The corresponding secretary was retained for another year. A. L. Ogden has been called to evangelize. Work has already begun.

Altogether the convention stands as a record maker in Nebraska history. The state secretary has leave of absence until Sept. 1.

W. A. Baldwin.

ADDITIONS REPORTED LAST WEEK.

Baptisms, 1,028; letters and statements reclaimed, 247; denominations, 62. Total, 1,337. Dedications, 1. Preachers, 1.

M. L. Buckley.

SUBURBANITES.

Breakfast on Coffee, a Roll and a Rush for the Train.

The commuter who bolts down a few mouthfuls of food and hurries to catch the train usually catches dyspepsia as well.

The "coffee and roll" road to ill health is not necessary for there is an easy pleasant way to get back to health and shake off all the coffee diseases by shifting to Postum Food Coffee. "For a number of years I was a business woman rising early and swallowing a roll and a cup of coffee just in time to catch a train. A feeling of nausea or palpitation and a continual dullness in the eyes and head invariably followed my coffee breakfasts until one day a good angel in the guise of a woman friend bade me try Postum Food Coffee in place of coffee.

"Always trying to be progressive in my daily life I accepted the advice and the result was I found Postum a delicious clear coffee colored beverage suited to the stomach and satisfying to the appetite. After using Postum faithfully for a month I was surprised at the result in my health. All symptoms of dyspepsia or nervousness had disappeared and because of this marked benefit I reasoned that if such a simple and inexpensive remedy could prove such benefit in my case why was it not my duty to let other sufferers know about Postum. So I began to try to help my friends and I have helped many to shake off sickness by recommending Postum in place of coffee.

"There was one who was a victim of nervous dyspepsia and who craved coffee to such an extent that he invariably drank it in spite of medical advice not to do so and I could not persuade him to change, so I got his wife to give him Postum in the morning for a few days without saying anything to him about it. The result was really wonderful. He did not detect the change but noticed that he got over his indigestion. Then we told him the truth about it and now he takes his Postum regularly and is so far relieved of his nervousness that his physician predicts a speedy cure. He likes the Postum just as well as he used to love the coffee." Name given by Postum Co., Battle Creek, Mich.

The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY

The Christian Century Co.
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.

Subscriptions—

Are payable in advance and begin at any time.
Terms, \$1.50 a year. Foreign subscriptions
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Articles for publication should not exceed one
thousand words and should be in our office one
week previous to date of paper in which they
are to appear. News letters should be con-
densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

W. W. Pew begins work at Oroville,
Cal., Sept. 1.

B. S. Denny paid this office a passing
call on Friday.

Ralph Calloway, Eagle Grove, Ia., re-
ports two confessions.

J. T. Smith of Nebraska has taken the
work at Reserve, Kan.

The A. C. M. S. lacks about \$5,000 of
completing the desired \$100,000.

O. E. Kelley reports thirteen additions
(six by baptism) at Mattoon, Ill.

Chas. Bloom of New York has ac-
cepted a call to the church at LeRoy, Ill.

B. B. Sanders of Texas will hold a
meeting at Jennings, La., in November.

Francis M. Biddle is happy in his fifth
year with the church at New Centerville,
Pa.

Albert Buxton reports three additions
August 15 at Dexter Christian College,
Mo.

Bro. and Sister H. G. Wilkinson paid
the Century a call on their way to Porto
Rico.

The annual offering for Church Ex-
tension is next Sunday, the first in Sep-
tember.

Davis Errett goes from Waco, Texas,
to Salem, Oregon. He is an escaped
Missourian.

"Small, but faithful," describes the
church at Langdon, Kan., C. W. Van
Dolah, pastor.

D. F. Harris will serve the church at
Butler, Ind., another year at an in-
creased salary.

To Relieve Summer Weariness

Take Horsford's Acid Phosphate. It re-
lieves the languor, exhaustion and nerv-
ousness caused by summer heat. It
strengthens and invigorates permanently.

C. V. Pearce will soon close his work
at Pioneer, Kan., to enter the general
evangelistic field.

Robt. C. Moore, who was preaching at
Clay Center, Kan., has returned to
Drake University.

Frank West is preaching three-fourths
time at Leon, and the rest of the time
at Haverhill, Kan.

H. Wright Nicholson, pastor of the
church at Nicholson, Kan., writes hope-
fully of the outlook.

J. A. Shoptaugh continues with the
good church at Denison for another year
at an increased salary.

Ira H. Durfee, 125 South street, Paines-
ville, Ohio, will devote his entire time
to evangelistic work.

H. C. Snipley, Colony, Kan., is leading
the brethren in a determined effort to
pay off the church debt.

Mound City Kan., expects to complete
a new house by Sept. 1, and follow the
dedication with a meeting.

H. S. Gilliam will close his work at
Fairfield, Ia., Oct. 15, when he will be
ready for work elsewhere.

A Christian Endeavor Society has been
organized in the church at New Orleans
with twenty-four members.

L. L. Carpenter, the veteran, will dedi-
cate the church at Flora, Ill., Aug. 30.

A. B. Cunningham is pastor.

In all there were 23 additions in the
meeting conducted by Z. M. Brubeck and
E. T. Turley at Clear Lake.

S. R. Lewis reports six additions and
deep interest at Michigantown, Ind.,
where he preaches half time.

The offering should be promptly sent
to G. W. Muckley, Cor. Sec., 600 Water
Works Bldg., Kansas City, Mo.

R. L. McHatton will hereafter make
Santa Rosa, Cal., his headquarters, con-
tinuing in the evangelistic field.

Chauncey, Ohio, will dedicate a new
church the first Lord's day in Septem-
ber. L. L. Carpenter will assist.

C. McPherson of Texas was slightly
injured in a railroad wreck on the M.,
K. & T. near Nevada, Mo., recently.

B. B. Tyler will be the chief speaker
at the Kansas State convention, which
meets Oct. 5-8, with the church at New-
ton.

A. L. Jones is doing a good work at
Baxter Springs, Kan. The brethren there
will probably put up a new building this
year.

Geo. F. Duffy will soon return to St.
Louis from Farragut, Iowa, and desires
work with some Missouri or Illinois
church.

Much to the regret of the church at
Eau Claire, Mich., their pastor, Frank
Beach, leaves them to continue his
studies.

A. R. Adams reports two additions to
the First Church, Knoxville, Ia., one by
confession and baptism and one re-
claimed.

Geo. McGee, pastor of the church at
Anthony, Kan., is a close student of cur-
rent history, as well as a capable
preacher.

J. D. Forsyth, Erie, Kan., has wel-
comed a young assistant to his home.
Mother and child are well and everybody
is happy.

W. H. Trainum gives up the work at
Manor, Texas, to enter the medical col-
lege at Galveston, and prepare for mis-
sionary work in Mexico.

The annual meeting of the Illinois
Christian Missionary Convention will be

at Eureka, Aug. 31 to Sept. 3. The pro-
gram was in last issue.

There are over 1,500 churches that
give regularly to Home and Foreign Mis-
sions that have never had fellowship in
our Church Extension work.

A church building gives influence to a
congregation. As long as a mission band
has no church property it is regarded as
a side issue in religious circles.

C. W. Cooper has received one of the
calls that means something for church
and pastor, to remain indefinitely with
the congregation at Hartford, Kan.

J. Fred Jones of Illinois wants to
know of churches desiring meetings this
fall and of preachers wishing to hold
them. Address him at Bloomington.

T. S. Handsaller has accepted the pas-
torate at Corvallis, Oregon, in place of
G. S. O. Humbert, who becomes finan-
cial secretary of Eugene Divinity School.

A good preacher in the east would
like to locate with a church further west.
He has had six years' experience and
can give good references. Address this
office.

August 23 was "Kansas Day" in the
Sunflower state. But if for any reason
the preachers did not observe it, Bro.
Lowe will gladly give them another
chance.

A new impetus has been given to the
work at Earlinton, Ky., by the new
pastor, W. R. Jinnett. One by letter and
one by obedience has been added to the
church recently and there is a movement
on foot to remodel the house of worship.

Since the first of last October, the mis-
sion churches have paid back in loans
and interest over \$54,000. This was
done by about 400 of our mission
churches. When we remember that last
year 1,107 of our older and stronger
churches sent about \$17,635 as Annual
Offerings to Church Extension, the com-
parison shows shameful neglect of this
great work upon the part of our well es-
tablished churches. The total receipts
amounted to \$54,866, including over \$11,-
000 paid by the mission churches.

DO YOU KNOW WHAT IT MEANS TO CURE CONSTIPATION?

It means to turn aside and throw out
of the body all the woes and miseries
caused by a clogged up system, and they
are many. Constipation means that the
bowels are weak, so that they cannot
keep up that constant motion the doctors
call peristaltic action. When that stops
passages cease, the blood begins to ab-
sorb the poisons through the walls of
the intestines and thus disease is scat-
tered everywhere. Death often lays its
foundation in this way. Torturing dis-
eases like dyspepsia, indigestion, kidney
troubles, liver complaints, heart disease,
headaches and a hundred and one other
complaints start that way. A cure must
come through toning up, strengthening
and invigorating the bowels. This can
be easily, gently and permanently done
by Vernal Saw Palmetto Berry Wine. It
is a tonic laxative of the highest class. It
builds up the bowels, restores the lost
action and adds new life and vigor. Only
one small dose a day will positively cure
constipation of any degree by removing
the cause of the trouble. Try it. A free
sample bottle for the asking. Vernal
Remedy Co., 62 Seneca Bldg., Buffalo,
N. Y.

All leading druggists have it for sale.

FREE=LIBRARIES=FREE

For Individuals, Bible Schools, and Christian Endeavor Societies

The crying need of our Bible schools and Endeavor societies is the establishment of proper libraries and reading rooms. Every village may not have a public library, but every church should have a list of selected books suitable for placing in the hands of our Christian boys and girls. Struggling churches have been handicapped by not being able to supply this need. The Christian Century, always on the look out to aid and build up churches, has solved the question of furnishing individuals, Bible schools and Endeavor societies with books FREE, sufficient to form new libraries or restock old ones.

We need not dwell upon the importance of placing wholesome literature in the hands of the young. The creating of a desire for good reading should be one of the first things to teach our children, to broaden their intellect and strengthen their minds. A library in a Sunday school does more to keep up the attendance and holding regular scholars than any other one thing.

The books we offer are all cloth bound, printed on good paper, and many of them profusely illustrated. They comprise the best, most interesting, wholesome and moral stories for boys and girls ever written. In every instance the author is a sufficient guaranty of the merit of the book. At retail many would cost \$1 to \$1.50 per volume.

Our offer makes it possible for every school to get a library at no financial expense. Teachers and older scholars who have the interest of their school at heart, should assist in creating such libraries. The plan is very simple: For each new subscription to the Christian Century at the special one dollar rate, we will furnish one book of the person's own selection—FREE. For five subscriptions we will furnish six books; for ten subscriptions, 12 books; for twenty subscriptions we will furnish 25 books of your own choice.

Preachers or Bible school superintendents who have the interests of their boys and girls at heart and desire to establish a library, should call the attention of parents to the offer made by the Christian Century; accept subscriptions at the special rate and forward same in clubs in order to get the benefit of as many books as possible.

A library of this kind has everything in its favor. The books are the very latest and newest titles. Every book is guaranteed to be suitable for general circulation; the list being compiled by a committee of expert librarians.

FOR THE YOUNGER SCHOLARS

A Bundle of Stories.
Baby's Teeth.
Beech Farm Children.
Bessie Wilmot and Other Stories.
Bright Stories.
Brookside Stories.
Brownie's Adventure and Other Stories.
Christmas at Grandpa's.
Christmas Corn and Other Stories.
Crab Catcher and Other Stories.
Daybreak Stories.
Early Bible Heroes.
Emma and Jennie and Other Stories.
Fireside Stories.
Good-Night Stories.
Grandma's Happy Hour.
Grandpa's Travels.
Happy Heart Stories.
Happy Hour Stories.
Helping Mamma.
Holiday Stories.
How They Found Pussy.

Hugh Giles.
Katie's Adventure.
Little Boy Brownie and Other Stories.
Little Dot Stories.
Little Lame Girl and Other Stories.
Little Teachers.
Mernie's Angel.
Mettie Medler and Other Stories.
Miss Estelle.
Nettles.
Pleasant Stories.
Pleasant Times.
Poor Mrs. Bly.
Ralfie's Repentance.
Reapers and Gleaners.
Reggie's Christmas.
Ruth's Present.
Sidney the Fisherman.
Starlight Stories.
Stories of Bible Lands.
Stories of Jesus.
Sunnyside Home.

Tales for Tots.
The Blocked Train.
The Chained Bible.
The Childhood of Jesus.
The Children's Friend.
The Little Captive Maid.
The Little Lost Boy and Other Stories.
The Old Church.
The Star in the East.
The Story of Joseph.
The Story of Paul.
The Tea-Party and Other Stories.
Things Worth Knowing and Other Stories.
Three Little Minnows and Other Stories.
Tim and His Monkey.
Trot.
Twilight Stories.
Uncle Dick's Yacht.
Uncle Jack's Medicine.
Week at Grandma's.
Whose Fault.
Winsome Stories.

FOR THE INTERMEDIATE GRADE

Actions Speak Louder Than Words.....Kate J. Neely
Adventures of a Brownie.....Mulock
Alexis, the Runaway.....Rosa Abbott
Alice's Adventures in Wonderland.....Carroll
All Aboard.....Optic
Animal Stories for Little People.....
Aunt Diana.....Carey
Aunt Martha's Corner Cupboard.....Kirby
Averill.....Carey
Black Beauty.....Sewell
Boat Club.....Oliver Optic
Book of Golden Deeds.....Young
Boy Knight.....
Bravest of the Brave.....
Bunyan's Pilgrim's Progress.....
Burning of the Prairie.....Mrs. S. B. C. Samuels
By England's Aid.....
By Pike and Dike.....
By Right of Conquest.....
Cat of Bubastes.....
Child's Story of the Bible.....
Child's Life of Christ.....
Colony of Girls.....Willard
Cricket on the Hearth.....Dickens
Cruise of the Dayaway.....May Manning
Cuckoo Clock.....Molesworth
Days of Mohammed.....Anne May Wilson
Deb and the Duchess.....Meade
Devotee and the Darling.....D. M. Sampson
Dog of Flanders.....Ouida

Dragon and the Raven.....
Elsie Dinsmore.....Finley
Esther.....
Exploration and Adventure in Africa.....
Fairyland of Science.....Buckley
Fifteen Decisive Battles.....Creasy
Flat Iron for a Farthing.....Ewing
Flower Fables.....Alcott
For the Sake of a Name.....Elizabeth Grinnell
For the Temple.....
Four Little Mischiefs.....Mulholland
Friends Though Divided.....
Girl in Ten Thousand.....Meade
Gold Dust.....Young
Gold Hunting in Alaska.....Joseph Grinnell
Great Rosie Diamond.....Anna Gusta Carter
Grandfather's Chair.....Hawthorne
Gulliver's Travels.....
Gypsy Breynon.....Phelps
Gypsy's Cousin Joy.....Phelps
Gypsy's Sowing and Reaping.....Phelps
Gypsy's Year at the Golden Crescent.....Phelps
History of the United States Navy.....
Home in the West.....Louise C. Thurston
House of Seven Gables.....Hawthorne
How Charlie Roberts Became a Man.....Louise C. Thurston
How Eva Roberts Gained Her Education.....Louise C. Thurston
In Freedom's Cause.....
In League with the Powerful.....E. D. Bingham
In the Reign of Terror.....

FREE LIBRARIES—Continued

FOR THE INTERMEDIATE GRADE

In Times of Peril.....	Mrs. Springer	Star in Prison.....	Anne May Wilson
Intra Muros.....	Rosa Abbott	Sweet Girl Graduate.....	Meade
Jack of All Trades.....	Ewing	Swiss Family Robinson.....	Wyss
Jackanapes.....	Ewing	Tales from Tennyson.....	Allen
Jan of the Windmill.....	Cummins	Tanglewood Tales.....	Hawthorne
Laddie and Miss Toosey's Mission.....	Emily Here	Ten Nights in a Bar Room.....	Arthur
Lamplighter.....	Mulock	Thousand a Year.....	Mrs. Bruce
Lion of the North.....	Young	Through the Looking Glass.....	Carroll
Lion of St. Mark.....	Anna M. Barnes	Ti.....	Mary E. Bamford
Little Blossom's Reward.....	Carey	Titus.....	Kingsley
Little Lame Prince.....	Martha Finley	Tom Brown at Oxford.....	Hughes
Lives of the Presidents of the United States.....	E. P. Roe	Tom Brown's School Days.....	Hughes
Lucy's Wonderful Globe.....	Carey	Tour of the World in Eighty Days.....	Verne
Marti.....	Martha Finley	Transformation of Job.....	F. V. Fisher
Merle's Crusade.....	Oliver Optic	True to the Old Flag.....	Optic
Mildred Keith.....	Martha Finley	Try Again.....	Verne
Military Heroes of the United States.....	St. Pierre	Twenty Thousand Leagues Under the Sea.....	Hawthorne
Miss Lou.....	J. H. Ingraham	Twice Told Tales.....	Stowe
Mixed Pickles.....	Mrs. Samuels	Uncle Tom's Cabin.....	Stowe
Netty's Trial.....	Carey	Under Drake's Flag.....	Kirk Munroe
Not Like Other Girls.....	Oliver Optic	Under the Great Bear.....	Mrs. S. C. B. Samuels
Now or Never.....	Martha Finley	Under the Sea.....	Molesworth
Old Fashioned Boy.....	Carey	Us.....	Brassey
One of the 28.....	Meade	Vic: The Autobiography of a Fox Terrier.....	Kingsley
Orange and Green.....	St. Pierre	Voyage of the Sunbeam.....	Emily Mills
Our Bessie.....	J. H. Ingraham	Water Babies.....	Warner
Palace Beautiful.....	Meade	What Tommy Did.....	Elizabeth W. Chapney
Paul and Virginia.....	St. Pierre	Wide, Wide World.....	Warner
Pillar of Fire.....	J. H. Ingraham	Witch Winnie.....	Elizabeth W. Chapney
Plutarch's Lives.....	Meade	With Clive in India.....	Hawthorne
Polly: A New Fashioned Girl.....	Oliver Optic	With Lee in Virginia.....	F. E. Newberry
Poor and Proud.....	Curtiss	With Wolfe in Canada.....	Defoe
Prue and I.....	Carey	Wonder Book.....	Young
Queenie's Whim.....	Brown	Wood's Natural History.....	Young
Rab and His Friends.....	Defoe	Wrestler of Philippi.....	Rosa Abbott
Robinson Crusoe.....	Amanda A. Douglas	Young Carthaginian.....	John H. Whitson
Sherburne House.....	Mrs. Samuels	Young Colonist.....	Young
Shipwrecked Girl.....	Prentiss	Young Detective.....	Young
Six Little Princesses.....	Ewing	Young Ditch Rider.....	Young
Six to Sixteen.....	Mrs. S. B. C. Samuels	Young People's History of the War with Spain.....	Young
Smuggler's Cave.....		Zoe.....	
St. George for England.....			

FOR OLDER SCHOLARS

Auto. of Benj. Franklin.....	Holmes	Lorna Doon.....	Blackmore
Autocrat of the Breakfast Table.....	E. P. Roe	Mill on the Floss.....	Elliott
Barriers Burned Away.....	Ian Maclaren	Pathfinder.....	Cooper
Beside the Bonnie Brier Bush.....	Ralph Connor	People of Our Neighborhood.....	Mary E. Wilkins
Black Rock.....	Amelia E. Barr	Pillar of Fire.....	Ingraham
Bow of Orange Ribbon.....	E. P. Roe	Pilot.....	Cooper
Brave Little Quakeress.....	Cooper	Pioneers.....	Cooper
Deerslayer.....	Ian Maclaren	Prairie.....	Cooper
Doctor of the Old School.....	E. P. Roe	Prince of the House of David.....	Ingraham
Drive: Back to Eden.....	Fothergill	Professor at the Breakfast Table.....	Holmes
First Violin.....	E. P. Roe	Robert Hardy's Seven Days.....	Sheldon
Found Yet Lost.....	E. P. Roe	Rose of a Hundred Leaves.....	Amelia E. Barr
He Fell in Love with His Wife.....	E. P. Roe	Rudder Grangers Abroad.....	Stockton
Her Sailor.....	Marshall Saunders	Sevenoaks.....	J. G. Holland
His Sombre Rivals.....	E. P. Roe	Spy.....	Cooper
Hornet's Nest.....	E. P. Roe	Stepping Heavenward.....	Prentiss
I, Thou and the Other One.....	Amelia E. Barr	Views Afoot.....	Taylor
In His Steps.....	Sheldon	Washington and His Generals.....	Heedley
Jan Vedder's Wife.....	Amelia E. Barr	Window in Thrums.....	Barrie
Jane Eyre.....	Bronte	Wing and Wing.....	Cooper
John Halifax, Gentleman.....	Mulock	With Fire and Sword.....	Sienkiewicz
Knight of the Nineteenth Century.....	E. P. Roe	With the Best Intentions.....	Marion Harland
Last of the Mohicans.....	Cooper	Young Girl's Wooing.....	E. P. Roe
Little Minister.....	Barrie		

The Christian Century Company, 358 Dearborn St., Chicago, Ill.

There was a fifty per cent increase in the number of contributing churches last year. If we can do as well this year there will be over 1,600 contributing churches.

The church at Dorchester, Neb., have granted their pastor a two weeks' vacation in the Black Hills country. He started on his tour Aug. 19. One addition by baptism Aug. 2.

In the payment of the Church Extension loan the mission is given a drill in church work on the financial side at least for five years. It cultivates the mission in self-helpfulness.

M. McFarland of Kansas has taken up

the work at Granite City, Ill., under the auspices of the State S. S. Board. His son, E. T., is the popular pastor of the Fourth Church, St. Louis.

James N. Crutcher of Moberly, Mo., preached the convention sermon at the Randolph county Sunday school convention and at the Audrain county convention which met at Farber.

Geo. L. Snively, W. A. Oldham and W. F. Richardson will deliver addresses at the Kansas State convention in October. Kansas is always aggressive in building programs or doing anything else good.

R. M. Denholm, formerly an active member of the church at De Soto, Mo.,

is superintendent of an afternoon Sunday school in New Orleans, La. He is always busy in the vineyard of the Master.

The Church Extension fund is loaned at 4 per cent to house our homeless missions. This plan does not make a mission a beggar asking alms. The loan is returned to go out again to build churches.

"Helped by Church Extension" could be written above 716 church buildings of our own brotherhood in the United States, Canada and Hawaii. The fund is used to help those that have first helped themselves.

THE PRAISE HYMNAL

Acknowledged to be the BEST Hymnal ever published by the Disciples. Now in use in a majority of the Churches.

THE FILLMORE BROTHERS COMPANY, 420 Elm Street, CINCINNATI, OHIO

The picture of Alexander Campbell, which appeared on the cover page of the Christian Century recently, was taken from an oil painting by Bogle in 1859. It was copyrighted by Mrs. Decima Campbell Barkley in 1899.

We have received the resolution passed by the California annual convention upon the report of the Berkeley Seminary trustees. We have not space to give attention to it in this issue, owing to pressure of church extension.

The extension fund is to stand back of the new organizations created by 127 district, state and national home boards. Over half of the new born churches need help from our Extension Board to build. The board has over 200 appeals annually.

F. E. Andrews of Jeffersonville, Ind., reports a meeting at Solon, Ind., with seventeen additions; twelve confessions, four by statement and one from the Baptists. The meeting did much good in strengthening the cause and encouraging the brethren.

The Ministerial Association will hold its first meeting next Monday, Aug. 31, at 10:45 a. m. in the Grand Pacific Hotel. "Summer Work and Vacation Experiences" will be the subject upon which all members of the association will be asked to report.

The interest in the missionary service of Illinois is greater than ever before. More churches have contributed and the offerings are larger. The work of the board is so well and thoroughly done that the confidence of the brotherhood is steadily increasing.

Unless a man is unusually eloquent he will have small audiences in a hall. Even then his work is looked upon by the thinking and substantial part of the community as a pyrotechnic display until he moves to get church property. Then the people begin to say, "That work is to be made permanent."

At the board meeting in August over \$42,000 was called for in loans to help our homeless churches. We are organizing churches faster than we can or are helping them to a local habitation. A creditable and practical house of worship is a prime necessity.

The whole land echoes with the appeal for Church Extension, the first Lord's day in September. Take the offering then, if at all possible. Let us make it unanimous and roll up a record-breaking contribution. It will encour-

age the weak churches everywhere, and help the donors most of all.

The Christian Century moves that we make a new departure this fall and the churches generally send their ministers to the Detroit convention, defraying all expenses. There are a few good churches that would feel discredited if this were not done; but many have never thought of it. A better investment for your minister could not be made in so small an amount.

It is generally conceded that the way to get a good offering is to preach a rousing sermon on Church Extension the day of the offering and take pledges immediately at the close of the sermon payable in 15 or 20 days. The Church Extension envelopes can be used for pledge cards. Men will give more just after a sermon than they may have brought with them.

Already, during the first ten months of this missionary year, the Board of Church Extension has helped over 70 congregations to a church home. This is as much as was done all last year. The churches ought to put enough money into the board's hands this fall, so that more than 200 congregations would be stimulated to build next spring. Let us do larger things for church building among our missions next year.

We must raise \$30,000 for Church Extension in September in order to reach \$400,000 of a permanent fund by September 30. This \$30,000 has been carefully apportioned among our missionary churches. How easy it would be to reach the \$30,000 if all the churches that believe in organized missionary work would raise their apportionments. This is not too much to expect. In how many cases will the board be disappointed?

State missions deserve a large and

growing consideration at the hand of the Disciples. Practically all new churches in the state are organized by the State Society and our growth in the state depends, therefore, upon the support the society receives from the churches. The board is only the actuary of the society and it can do just what the churches make it able to do. The churches and the ministry should give our state cause a much higher place with them than it now has, and they will.

The editor of the Christian Standard has undertaken to defend himself against the charge of having advocated in former years, the reception of the unimmersed into the churches. He does not deny that the charge is true, but cites other illustrious examples of a change of heart to explain and justify his course. But he has as yet failed to tell us why, in the atmosphere of Cincinnati, and with the position of editor before him, he so suddenly gave up views which he had openly championed in Missouri. And further, he has not commented upon the possibility of his resuming his former views if he should find himself unseated from his editorial tripod. We have never shared the views which he says he once held and now repudiates, but we regard them as far less dangerous than his personal attitude and tendency as a would-be leader among the Disciples of Christ.

THREE THINGS.

1. Railroad rates to Missouri state convention. Mo. Pac., Wabash, M. K. & T., Frisco, Rock Island, Burlington, Santa Fe, Chicago and Alton, Kansas City Southern and Q. O. & K. C. have made a rate of one fare for round trip plus 50c. These lines cover the whole state so that wherever you live you can reach Columbia at this rate. This is a fine rate, we ought to have a great convention, Sept. 21-24.

2. To save you and the church at Columbia trouble send your name on a postal card at once to C. H. Winders, Columbia, Mo. Neglect of this means trouble for you and the Columbia people.

3. Be sure and take the offering, take it now, and send at once.

Yours In His name,

T. A. Abbott.

311 Century Bldg., Kansas City, Mo.

A Chance to Make Money

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc.

FRANCIS CASEY, St. Louis, Mo.

CORRESPONDENCE

Any one knowing of Disciples of Christ living in Wilmington, Del., please send name and address to the undersigned.

J. A. Hopkins,
Cor. Sec. Christian Missionary Society
of Md., Del. and D. C., Rockville, Md.

Chas. A. Lockhart and H. F. Burns of Iowa will enter Chicago University Sept. 1, and can be secured to preach for churches in reach of Chicago. They are men of character, experience and ability and will render acceptable service in any field.—B. S. Denny.

DALHART, TEXAS.

I have just closed a good meeting at Channing, Texas. Seven persons were added by confession and baptism. All were grown people. One man and his wife were over 50 years old. We organized a church with 20 members. The outlook there is encouraging; soon we will have a good congregation there of consecrated men and women.

Aug. 17, 1903. R. W. Lilly.

WHITING, IOWA.

We have one open date yet before the national convention. Would like a meeting to begin about Sept. 13. Write definitely and quickly as there is no time to lose. You can address us here as we are in a meeting. Lawrence Wright and L. R. Smith.

BELLAIRE, OHIO.

One baptized, one from the Baptist church and three confessed Christ yesterday here—all young men. Attendance and interest in S. S., prayer meeting and C. E., as well as regular Lord's day worship, has been maintained well through the hot weather. Nearly \$3,000 already pledged for the South Bellaire Mission and the contract for foundation will probably be let this week.

Aug. 17. Sumner T. Martin.

WALTON, KY.

At my last appointment at Claysville two took membership, one by letter, the other by statement. Church in a prosperous condition. All lines of church work on the upward grade. At Sunrise, in a few days meeting, by Bro. W. S. Willis of Falmouth, Ky., two joined by statement. The preaching was strong and scriptural.

J. W. Rogers.

DOWNING, MO.

The Sunday school at Cincinnati, Ia., where I preach half time has just closed a very successful Red and Blue revival. The last quarterly report preceding the beginning of the revival showed an attendance of 66 and 1-13. While secretary's report for the last five Sundays showed an increase of from 149 to 174 with an increase of offerings from \$3.51 to \$10. One very noticeable feature of this work is that there was no falling off in the attendance on the alternate Sundays when there was no preaching. The result of the revival is seen in the quickening of life and energy of every department of the church work. And in the largely increased audiences attending

the preaching services. Two young men have recently united with the church.

Aug. 14. W. H. Coleman.

A DESERVED TRIBUTE.

Editor Christian Century—I take this opportunity of expressing to you my appreciation of "Altar Stairs." I am reading it with growing interest and delight. I doubtless have more reason than many others to enjoy this remarkable production because of my obligations to the author. Seventeen years ago while a student at Carthage College, under his ministry, I made the good confession and by him was baptized. I therefore know of his home work and wonderful influence. Judge Scofield is loved most where he is known best. This production from his pen will equal if not surpass "A Subtle Adversary," which was published some years ago. I hope this is but a beginning of the good things the Century may publish from his pen. With best wishes for the Century's future I am, very truly,

Covington, Ky. George A. Miller.

"The Century is getting to the front."
M. F. Ingraham.

Blackburn, O. T.

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Attendance last year, exclusive of summer schools, 1,208. Students can enter at any time and find work suited to their needs and advancement. Fall term opens September 14th. Each college and special school is represented by a special announcement. Send for the one in which you are interested.

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Maryville, Mo., Aug. 8, 1903.

Dear Brother—Enclosed find a list of fifty paid subscriptions to the Christian Century. My report for the week closing August 8th, 1903.

Yours fraternally,

JAS. L. JOHNSON.

Russell, Ia., Aug. 21, 1903.

Dear Brother—I returned home last night from my trip in the interest of the Christian Century. I had a delightful trip and feel that I succeeded in awakening a good many to the need of taking a Christian paper. I ran up against a couple of strongholds and had a little fun, but generally speaking there is a decided sentiment in favor of the Christian Century where I have been. I enclose you check for a list of fifty new subscriptions and also three renewals.

Your brother,

Jas. L. Johnson.

Here is an active preacher who runs out on delightful trips and in less than three weeks secured over one hundred new subscriptions for the Christian Century. Others can do likewise.

"I am well pleased with the Century and hope it will be prosperous in the great work which it aims to accomplish."

John Bain.

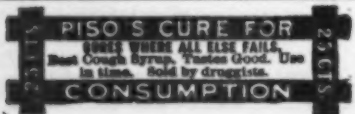
Marysville, Kan.

IOWA NOTES.

W. B. Clemmer will begin pastoral work at Council Bluffs Sept. 1. He is spending a few days with the folks at his old home in Illinois. . . . C. E. Pomery of Malvern has accepted the work at Murray. . . . Frederick W. Luxford of Clarksville has taken the work at Ute and Soldier. . . . C. G. Stout, our state evangelist, has held two meetings, one of 14 days at Maloy, resulting in 18 additions, and one just closed, at Coon Rapids, resulting in 45 additions, 35 of the number adults and 15 of them men. A number of the best and most influential people in the community are among the number. The



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meeting closed last Monday night, but Bro. Stout will return Sunday and by doing so the work will be left in fine shape. . . . Our series of district conventions began with the northwest at Cherokee last week. Jas. R. McIntire was the president; W. H. Rust, vice president, and C. E. Wells, secretary-treasurer. The same officers were retained for next year with the exception of the vice president. W. T. Hilton was elected to the office, Bro. Rust having left the state. The convention was one of the best ever held in the district. . . . The importance of the I. C. C. (State Mission) is growing more and more with the people and every address or reference to it was greeted with applause. . . . That a church must be sustained after it is organized and that it is not enough to simply hold a meeting in a new field and elect officers, is a lesson that has been hard for our people to learn. We have 73 congregations in the northwest district where we have church buildings, in each place except Eagle Grove, and 23 of the number are pleading for assistance, with only 12 of the 73 able to sustain a minister for full time. In the face of the above facts we ought to quadruple our offerings for the I. C. C. . . . The central district will meet in convention at Norwalk, Sept. 8-10, the southeast at Burlington, Sept. 15-17, the southwest at Clarinda, Sept. 22-24, the northwest at Vinton, Sept. 29, 30 and Oct. 1. . . . If any preacher in Iowa failed to get a copy of the I. C. C. minutes let me know. Announcement of "Iowa Day" No. 1 is being sent to all the preachers and churches. Fill out the order card and return it and do your best for Iowa this year. . . . C. A. Lockhart, one of our brightest and best young preachers, will enter Chicago University Sept. 1 and could be secured to preach for some church in reach of Chicago.

Aug. 21.

B. S. Denny.

Missouri Bible School Notes.

The recruiting campaign goes right on to the surprise of all, 1,000 buttons going north this week and 1,000 to the southwest. But we hope in Missouri this fall and winter to increase our forces in Missouri at least 25,000 by this agency in the schools not having yet introduced it, while the others will have their second and third sieges. Another good indication comes in the inquiry about books on methods of work and the second-year book will answer many of them, for we have a selected list, and by those well up in such work, too. Interest in the Boone county meeting was good from start to finish, especially in Bible school work, for the Round Table brought out not only the peculiar needs of the individual workers, but also the very best and most pointed solutions which many

were noting in their scratch books for future use. That's the way to do it. J. H. Robinson, always a friend to your servant and this work, sends another token of his thoughtfulness of us, and for which we are grateful. Will others? The Clay county meeting did not lack for interest, notwithstanding the hindrance in the way of rains. F. V. Loos, S. H. Smith and Pastor Davis had the work well in hand up to my leaving. The crowds were immense and the entertainment first class, but best of all was the readiness to co-operate in helping relieve the poor brethren of Argentine. Good for Clay. One of its congregations (Mt. Gilead) shortly before sent in \$65, raised by the ladies. The demands for W. A. Moore's help grow rapidly and you must be patient, for all cannot be served at once. The Callaway meeting, held with Friendship, was one of the best of the summer, and the amount raised will enable them to do good work for Christ. An old-time friend send us an offering for our work, though he could not be with us in meeting. Thank you, Bro. S. T. Moore, and the schools of Callaway that do help. Another good indication is the promptness with which many of the smaller schools are helping us—Middleton, Wellsville, Bethel (Buchanan), and Linneus. The Bible school cause at large lost a friend in the death of J. T. Duvall, for over thirty years the superintendent of Paynesville, and always a friend to state Bible school work, and whom God has taken home. God bless his loved ones. Friends, what will your schools promise our work? Help us toward the fifth man.

H. F. Davis.

117 Locust street, St. Louis.

Four things a man must learn to do if he would make his calling true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Dr. Henry Van Dyke.

Just as America is more and more supplying her material wants so is she now more and more looking to herself for meeting the demands of her artistic nature. The old world still is supreme in matters of art, but rapidly is America progressing. And in no culture is the progress more rapid than in that of music.

Among the most favorably known institutions is the Sherwood Music School of Chicago, which has won success and fame by its progressive methods and high standards of art. Mr. William H. Sherwood, the famous pianist, who directs it, throws his personality around it and with a large and thoroughly equipped corps of assistants, he is making its influence widely felt for good in American musical circles.



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PEOPLE YOU MEET Pictures of an American Prince, an old maid, a drummer, a pretty girl, a farmer, and other types, are contained in a booklet, which will be sent for a two-cent stamp. Address Geo. J. Charlton, Gen. Pass. Agt., C. & A. Railway, Chicago, Ill., who also has on hand a few Fencing Girl calendars at 25 cents each.

OHIO LETTER.

The church at Chauncey will dedicate a new house September 6. They have \$1,100 to raise, but L. L. Carpenter will make short work of that. J. E. Hood, of Minnesota, becomes their pastor. * * * State Evangelist G. A. Ragan organized a church at Byesville early in August with 72 members. The new church will co-operate with Harmony in employing a pastor. * * * J. G. Slayter is assisting C. W. Huffer and the church at Sebring in a meeting. * * * The church at Londonville has been thoroughly overhauled and beautified with new pews, new windows, carpet and wall decoration. W. L. Deming is pastor. D. D. Burt becomes pastor at Niles. * * * Prof. B. S. Dean of Hiram is chief speaker at an old home meeting in Belmont county this week. * * * D. P. Shafer has accepted the work at Barberton and is on the field. * * * State Secretary S. H. Bartlett will dedicate the new house of worship at Cambridge August 30th. The building cost \$1,600. As yet there is no church organization, but a successful S. S. has been maintained. * * * The Second Church in Dayton laid the cornerstone of their new building August 1st. * * * September draws nigh and with it the Church Extension offering. Let every Ohio church be in line with a great offering. Last year a new church sprang into existence for every \$800 contributed. This, besides all the other good work accomplished in the weak churches.

To be able to call into being a live church of the Living God, with all its power for good, with its possibilities of redeemed humanity, of discovered and developed talents, of the sacred ministry of consolation in sorrow, inspiration to noble living, salvation from sinning—to inaugurate all this force for good for the expenditure of \$800 causes one's heart to thrill with longing to have part in the work. Help to raise that \$100,000, then go up with the saints to Detroit in October and get a foretaste of what Heaven will be.

A private note from Secretary B. L. Smith of the American Christian Missionary Society brings the cheering news that there needs only a gain of \$5,000 in the receipts of the Home Board for August and September to round out the full \$100,000 this year. This is glad tidings of great joy. It is to be hoped that by all means the brotherhood will rally to this good cause and bring the work to a victorious consummation. Our Home Mission work is one of the most potent factors of good in this great country of ours. Last year 101 churches were founded and more than 11,000 people were added to the mission churches.

Nor should it be forgotten that our vigorous and conquering Foreign Board is sure to reach the \$200,000 mark—if you do your part! It is the niche of time. The books close September 30. Send your check to-day.

These good brethren in our national boards work and plan and pray and yearn for the coming of the glory of the Lord in the salvation of men. Help those men who labor with us in the Lord.—I. J. Cahill, Dayton.

Married at the parsonage, Mr. Edward M. Parker and Miss Maud Mooberry, both of Dorchester, at 8:30 p. m. Aug. 9, 1903, J. W. Ball, pastor, officiating.

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Clarie Yeuell was born and educated in England. He is a product of our mission work in that land. He was taught the primitive gospel by such

God and the emphasis placed on its study. The speakers were pre-eminently Bible students and the crowds who came together came to hear the Scriptures expounded. One of the most popular and

of Glasgow, and Dr. Hanson and Rev. R. J. Campbell of London were also among the favorites. There were meetings almost without number and the only difficulty experienced was the choosing between them in order to avoid religious dyspepsia. But the inspiring music and bracing air, the beautiful scenery and congenial comradeship all helped to keep men and women of Northfield from losing their spiritual, mental or physical balance. Health is the word which best



Clarie Yeuell and Son.

men as H. S. Earl, W. T. Moore and M. D. Todd. His whole life has been devoted to the plea for Christian unity, as taught by them, and he is instant, in season and out of season, in pulpit and press in proclaiming the truth, as it is in Jesus. During a very busy life he has held pastorates in Illinois, Ohio and Kentucky, has preached in England and Canada, served under the C. W. B. M. in Jamaica, and evangelized under the A. C. M. S. in the South.

Bro. Yeuell was married to Miss Ida May Davis of Atwood, Ill. Gladstone, whose picture we give above with his father's, is their only child. Mrs. Yeuell, who was well known as an elocutionist and temperance worker when North, has been a great assistance to her husband and a great aid to him in his literary efforts. Mrs. Yeuell is a story writer of exceptional merit.

THE GENERAL CONFERENCE AT NORTHFIELD, MASS.,

July 31 to August 16, 1903.

"Your trip to Northfield was a good investment, pastor," was the independent testimony of three members of one congregation to their minister after he had attended the Northfield Conference last year. Of course he came again, and goes home to his work refreshed in body and mind and spirit. This is the testimony of thousands who yearly gather at the August Conference of Christian workers. More than ever came this year—of all denominations, from all kinds of work and of almost every class and condition. Hotels, boarding houses, rustic lodges, tents—everything available was brought into requisition to accommodate the multitudes. The Seminary campus showed the gathering to be a veritable "Feast of Tabernacles" to many; but it was likewise a "Pentecost."

The conference that has just closed was characterized by the prominence given to the authority of the Word of

suggestive classes was that of Dr. G. Campbell Morgan, who spoke daily on the Minor Prophets.

Rev. Griffith Thomas of St. Paul's Church, Portman Square, London, was in Northfield for the first time, but all with one accord hope it will not be the last. His Bible readings were clear, concise and practical studies on such themes as "The Holy Spirit in Galatians," "The Christian's Walk," "Religious Meditation," etc.

Rev. Samuel Chadwick of Leeds, England, has visited Northfield before and was welcomed back by his many friends. His style is unique. Deliberate in speech, epigrammatic in his utterances, strikingly original in his thought, he commands attention even when he does not compel conviction. Missionary Day was the great day of the feast. More than thirty workers from home and foreign fields were heard, and brought information and inspiration by their tidings from the front. Nor was this all. Pierson, and Pentecost, and Weston, and Mable, and Pope, and Dixon, Broughton of Atlanta, and Lawrence of Chicago, Professor Orr

Every man, we suppose, has had his dream of gold. If it has not been in the nature of finding a gold mine it has been in making money. Every man knows, too, that finding a gold mine—if it be a good one—is the easiest way to make money. But lots of gold mines are not profitable producers, either through lack of richness in the deposit, or lack of management in the working. Hence people have come to regard mining as a speculation, whereas it is not always so. But of this every man must be persuaded in his own mind. When the case is presented a business man can determine whether it is wise or not to invest in any project. The Sanger Gold Mines Co. have what they claim is the richest gold mine in a rich district of Oregon. They have an elaborate, beautifully illustrated booklet giving particulars of their property and other reasons why they regard it as a safe and very profitable investment. This will be sent gladly upon the application of any reader to Mr. F. Wallace White, 607 Williamson Building, Cleveland, O.

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The Post-Conference addresses, which continue until September 21 and are delivered by Dr. Morgan, Dr. Thomas, Prof. James Orr, and others, promise as rich a feast as those of the conference itself and visitors are loath to leave.

A CHRISTIAN EMPLOYMENT BUREAU.

The difficulty of bringing just the right employer and the right worker together has been recognized by many. The employment committee of the Monroe Street Christian Church, Chicago, sets itself the task of finding employment, not only for all members of the church, but for any who really need assistance. Young men and women outside of the city who are seeking employment here, and have no acquaintance, make their application direct to this committee. Pleasant homes are found for them, and some remunerative labor secured at once. Then, after they are settled in the city and know just what they can do or want to do, changes can be brought about to the benefit of all.

Business men desiring to change their locations or to better their condition can also make their application through this committee. Firms desiring to secure the services of Christian young men and women who can be relied upon, may apply to this agency for helpers. Prof. Edward Amherst Ott, who organized the committee and started this work, is in hopes that it will develop into something very useful to many. All of the appeals for charity that come to the church are turned over to this committee. No money is given to people who should be earning a livelihood. To those who wish to work, employment is given. Others need not apply, except in case of sickness. Any who are interested in the plans of the bureau, or who need its assistance, can address the Employment Committee of the Monroe Street Church of Christ, corner of Monroe street and Francisco avenue, Chicago, Ill.

CHRISTIAN CONSERVATORY.

The Christian Conservatory of Chicago is conducted in connection with the institutional department of the Monroe Street Church of Christ. The work in the Christian Conservatory is to be distinctive and vital. The entertainment and concert companies which are organized by the Conservatory in conjunction with the Schools of Expression will give a number of students each year an opportunity to appear in all parts of the country in concerts, and so not only exercises the art powers, but these plans furnish a market for genuine talent. Music in the Christian Conservatory is taught as an expressive art that must have a worthy purpose in order to become worthy itself. Song with us is not simply a series of beautiful tones; it is the tone language of the life and love of the heart. All music stands for something, but in all the study of harmony and melody, the student develops not only musically, but mentally. The management are very willing to help the student to find a pleasant home, and any assistance that can be rendered will be given cheerfully. When desired, pupils coming from a distance will be met at the trains.

GOOD CHEER FROM THE BRETHREN.

"May the Lord continue to bless the Century and its editors and contributors."

J. A. Seaton.

Brookings, S. D.

"We thank the Christian Century for the 100 Christian melodies as a premium to our church. May the Lord abundantly bless the Century."

J. W. Ball, Pastor.

We have boiled the hydrant water,
We have sterilized the milk,
We have strained the prowling microbe
Through the finest kind of silk.
We have bought and we have borrowed
Every patent health device,
And at last the doctor tells us
That we've got to boil the ice.

—What to Eat.

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Report of City Missions in Chicago.—The amount received during the year for missionary purposes will be approximately \$5,000. The American Christian Missionary Society contributes to this fund in the sum of \$2,000, and the State C. W. B. M. appropriates \$1,500 to Chicago work. The residue is made up from local churches and other miscellaneous sources. Fourteen Mission Churches are receiving financial aid from the Mission Board, and of these nine have settled pastors, six of whom give full time service; three are giving only part time. The ability of the church to help itself, supplemental salary paid depends upon varying from \$10 monthly to \$600 a year. Meetings held during the year were nine, aggregating 183 days, and adding 113 to the church membership. Other accessions, which come from the organization of new work, will add 78 more, giving a total of 191. Two mission churches have been organized during the year; one at "Chicago Heights," with 40 members, A. L. Clinkenbeard, minister; and one at "South Chicago," with 20 members, N. G. Buckley, minister. The "Christian Temple" Mission, an institutional work for boys (Willis Brown, organizer and superintendent), formerly associated with the

Baptist church, has been taken over, having a membership of 23, and a training school for boys numbering about 150. There has also been organized a prosperous Sunday School Mission at Wilmette, with 75 attending. The work in Chicago,

for the year now ending, has shown commendable progress, good feeling prevailing everywhere and there is a looking forward to future greater service in the Master's name.

A. LARABEE, Supt.

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